

SOCIAL STUDIES AND WORLD CITIZENSHIP

A Sociological Approach to Education

by

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PREFACE

“ Citizenship is an activity of the soul, or the personality concerned, to secure certain benefits for the community to which the citizen belongs.”—Canon SPENCER LEESON, Headmaster of Winchester College, in *The Ethical Basis of Citizenship*.

HOWEVER people may disagree about the form that the new social order will take, all agree, though often vaguely, that ‘ things will never be the same again ’. With the changes in the social order, changes in the educational world will come simultaneously, and when changes are inevitable, it is incumbent on those who have long wanted and worked for reform to be ready with clear ideas on the forms these changes should take.

In order to build a new and better social system, if it is to be a truly democratic one, every citizen must be aware of his importance in, and his responsibility to, the democracy. This new emphasis on the responsibility of each member of the community cannot fail to be reflected in the outlook expressed in the development of new educational ideas. A subject will no longer be important because of its previous status as an academic subject; but everything that finds its way into the curriculum will be included because of the part it will play in fitting the pupils for their task of living successfully. This will not show itself in the addition or deletion of this or that subject, but rather will it be evident in the angle of approach and the method of presentation of the subjects already in the curriculum. The spirit to be engendered, the attitude of mind to be induced, must be thought out in an effective method of teaching. The pupil must be brought to realize the oneness of all the subjects he studies, and feel it all to be as real as his own personal experiences of everyday life.

Social Studies and World Citizenship

We believe that this can be done through social studies which are a new angle of approach to the accepted subjects of the curriculum, and not a revolutionary addition to them.

Very little of the matter discussed in this book can be presented in formal lessons. The whole point of view must be before the teacher all the time, while his pupils are being introduced to some of the problems which have developed in this changing world, and are being informed more or less fully as to the nature of the problems, to the efforts which are being made to solve them, and the part which they may be called upon to take in their solution.

The views expressed make it clear that the whole problem is one which should be approached in all types of schools. The book should also offer much for the consideration of leaders of Youth Clubs, the Workers' Educational Association, the Co-operative Guild Discussion Groups, Army Education Authorities, Discussion Groups in the Services and elsewhere, and others of similar scope.

L. J. F. BRIMBLE
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CONTENTS

		PAGE
	INTRODUCTION	ix
CHAP.		
I.	WORLD CITIZENSHIP	I
	World Peace and World Citizenship. Objectives of World Citizenship.	
II.	PSYCHOLOGICAL PROBLEMS INVOLVED	9
	Teacher and Psychologist. The Problems Involved.	
III.	A WORLD DEMOCRACY.	13
	Democracy : a Political Problem. A World Democracy. International Labour Organisation. The Atlantic Charter. The Commonwealth of Science. Declaration of Scientific Principles. Democracy To-day and To-morrow. Eradication of Dictatorships. Education for Democracy.	
IV.	GOVERNMENT OF THE COMMUNITY	30
	Political and Civic Interest. Public Responsibilities. Civics. Present-day Central and Local Government. Government of the British Commonwealth. Individual Social Effort.	
V.	LITERATURE AND WORLD CITIZENSHIP	43
	Newspapers. Values of Literature. Literature and Character Training. Literature as Education for World Citizenship. War in Literature. War versus Arbitration. A True Picture of War. Evils of Intolerance. Lives of Other Peoples.	
VI.	SCIENCE AND THE SOCIAL STUDIES	53
	Modern Science. Utilitarian and Cultural Science. Biology as a Social Science. Practical Science Teaching. Biology in Practice. Science as a Social Discipline. Utilization of Leisure. Cultural Science.	
VII.	RELIGIOUS INSTRUCTION AND THE SOCIAL STUDIES	74
	Application of Christian Principles. Biblical Criticism and Comparative Religion.	
VIII.	SEX GUIDANCE AS A SOCIAL DISCIPLINE	91

Social Studies and World Citizenship

CHAP.	PAGE
IX. HISTORY AND WORLD CITIZENSHIP	103
History based on National Patriotism. World History. A Suggested Scheme.	
X. GEOGRAPHY AND WORLD CITIZENSHIP	108
Knowledge and Sympathy. Regional Geography. Human versus Political Geography. Political Geo- graphy. Commercial Geography. Importance of Correct Conclusions.	
XI. THE ARTS IN HUMAN SOCIETY	115
XII. PHYSICAL EDUCATION AND WORLD CITIZENSHIP	127
XIII. WORLD CITIZENSHIP AND THE LANGUAGE PROBLEM	133
The Need for an International Auxiliary Language. Esperanto: an International Auxiliary Language. Esperanto as an Educative Discipline. Esperanto as a Means of World Collaboration.	
XIV. RESPONSIBILITIES OF THE TEACHER	147
Difficulties of the Teacher. The Teacher as a Citizen. Competitive Environment. Tradition of Educational Remoteness. A Philosophy of Education. Essays and Debates.	
INDEX	153

INTRODUCTION

MUCH has been written and spoken about the purpose of education — its immediate and its ultimate aims. Though definitions vary in expression, there is very little disparity in substance, for most educationists, past and present, have agreed that the main purpose of education should be towards the welfare of mankind. But certain disagreement arises when we try to consider what is meant by the 'welfare of mankind'. 'Welfare' is defined by some as happiness, by others as efficiency, and yet by many as prosperity, and varying degrees of emphasis are placed upon the relative importance of the individual and of society in general in advancing the welfare of humanity.

These problems are both interesting and important, but it is sufficient to note that educationists, teachers and sociologists are generally agreed upon one important direction in which the schools may advance the welfare of mankind. Somewhere and somehow in the course of their school experience children should be taught and helped to acquire some of the skill in the art of getting along well with other people and to become 'good mixers'. This might well involve considerable self-effort; but then that is one of the primary aims of education. The social studies in schools should deal both with the individual and with social unity. To study the bond which unites the two is the most comprehensive way of studying the social sciences. From this it follows that one of the needs of society for security and progress — a reasonable subordination of the individual — is desirable. But this subordination must be carried out in a democratic way. The individual does not exist for the State, but rather the State for the individual. In order that society may progress along the best ethical grounds, the

Social Studies and World Citizenship

“freedoms” of the Atlantic Charter must be recognized ; the learner must be taught the benefits of self-exertion and self-sacrifice not only to himself but also to society in general. The duty of man to society must not be taught as one of self-sacrifice for the benefit of everyone but himself, but for the benefit of all and sundry, including himself.

Both subject-matter and methods of instruction have been affected by the recognition of the integrating function of education. In many ways our schools are trying to meet the needs of the world at large, and especially the need for co-operators. New or revived branches of knowledge, such as the social sciences, are being added to the curriculum of studies, and a widely accepted slogan is : “The social studies must become the heart of the curriculum”. Instruction in civics has been more strongly advocated in various forms during the past two decades. Education in social behaviour is of inestimable value both to the individual and to the community ; but the great weakness has been the erroneous assumption that the need for ability to co-operate with others and to subordinate the self for the good of the majority stops at the imaginary lines which separate one country from another. Nothing could be farther from the truth.

The war of 1914-1918, and certainly the present war, should teach us all that there are no such things as national boundaries where co-operation for the common good is concerned, any more than there are national boundaries segregating into political groups such phases of culture as art, music or science. World citizenship can and has expressed itself through many avenues of co-operative endeavour — social, economic, political, religious and scientific ; but if the efforts of the teacher on behalf of education for world citizenship are to succeed, then they must follow certain psychological rules. In the first place they must secure sympathy by developing imagination and

Introduction

building up a store of information about foreign countries : secondly, they must secure co-operation by making the whole conception seem worth while and reasonable : and, most important of all, such impulses must be made *habitual* by initial motivation, continued enthusiasm and persistent practice. The development of such social habits in young people is not impossible. The many reliable experiments which have been made have proved this point. The word 'democracy' is very significant in the definition of world citizenship. Democracy is an essential element in world citizenship, and training for civic responsibility in a democracy is a phase of world citizenship ; in fact, one cannot exist without the other.

The failure to teach the fundamentals of international relations is due either to an innate aversion to teaching such material, or more probably the inertia of educational leaders has kept it out of the curriculum.

Nevertheless, although the international aspects of civic training have not received the attention which their importance demands, there has been a rapid growth in interest in civic training. The older formal civics has developed into citizenship training, and this is a foundation upon which an education for world citizenship, adequate to the needs of the present and the future, may be built. We are sympathetic entirely with the aims of patriotism and civic efficiency : local and national civic education is neither injurious nor useless. It is simply inadequate.

Education for world citizenship as advocated in this book and civic education as now sometimes taught are not opposing forces. Both education for national citizenship and for world citizenship should aim at the improvement of the human status, and both use the method of enlightenment. To teach a boy to love his country does not make it impossible to teach him to love his parents as well : neither does world citizenship counteract national citizenship. The relationship between these two conceptions becomes more evident if we

Social Studies and World Citizenship

consider the attributes of a good citizen in any community — one who conducts his affairs with due regard for the welfare of the community of which he is a member and who is active and intelligent in his co-operation with his fellow members for the common good.

Chapter I

WORLD CITIZENSHIP

APART from the needs of the community, world citizenship is a highly desirable quality for the individual. A wide and generous outlook upon the life of the world is a priceless gift in itself. It marks the person of culture. On the other hand, people who exhibit an aggravated sense of national or 'racial' importance or who fail to show a sympathetic interest in international affairs are in danger of being judged as lacking in education and refinement. They are certainly not practising the principles of Christianity or those of other world religions.

Furthermore, we, as educationists, must recognize that in this world at war there is something stronger than custom at work, and this will succeed in overthrowing for ever many of the customs upon which our educational methods of the past have been based.

WORLD PEACE AND WORLD CITIZENSHIP

Without the support of the educational forces of the world no scheme or device for encouraging or compelling peace can hope for complete success. Too often in world history have the poor brains of the fathers been atoned for by the young blood of their sons. Faulty world organization will nip any newly proposed regime in the bud, and faulty organization is largely the result of faulty education. As Dr. Joseph Hart has pointed out, education in the most primitive groups consisted entirely of developing the habits which made the children and young people keep the customs of the group without question. But, since those times, man has learned to reason and think for himself. "New occasions

Social Studies and World Citizenship

teach new duties " to men and to human institutions also. Thus present world conditions bestow upon the schools new duties. Exclusive love of tradition has done much harm in the past. Though many of our traditions are worthy of respect, it is for us to recognize those which are not, and boldly cast them aside.

The history of education is the story of the reception of challenges and the redemption of lost hopes. We must train our children to realize that wisdom is better than weapons of war, and to believe that the paths of peace are the paths of understanding. The achievement of world peace is not an end in itself. Loss of peace is always disastrous ; but peace is really sought as a means to an end because many desirable conditions and events can be achieved only in a peaceful regime.

World citizenship is a term, then, far greater than world peace, which will not be attained until we develop a martial attitude towards civic affairs and a civic attitude towards martial affairs.

Education in civic and national affairs is good, but it is inadequate. Every person is a member not of one, but of several communities — family, parish, county, country, empire and world. Today, membership of the world community is not only available but also inescapable. Science has eliminated distance and time. Today, the importance of events cannot possibly be measured in terms of geographical remoteness. A good citizen of any country realizes that his welfare is identical with the welfare of each of his fellow citizens, and another step in the same direction enforces the realization that the nations of the world are dependent on the goodwill and co-operation of each other just as any community is dependent upon the loyalty and support of its citizens.

During the past few years the world has become telescoped, chiefly through scientific discovery and technical progress. Distance is no barrier to progress, and the citizens of to-

World Citizenship

morrow will have means (travel by land, sea and air ; radio ; and cinema) of coming into contact and getting acquainted with their fellow men on the other side of the world just as easily as the citizens of yesterday got to know their next-door neighbours.

Yet for centuries now the products of genius have not been impounded by distance. They have been recognized in general all over the world without regard to the nationality of the musician, man of science, painter or sportsman. All these disciplines or arts have an international ' language ', and that is probably why the genius of a man of letters takes much longer to gain (if it ever does) world acclaim than the genius of the musician. Educationists and teachers cannot ignore the international status of genius or reject the ideals of goodwill and co-operation as its indispensable accompaniment. All the great religions are world-wide in their scope and influence and in their ideals of human brotherhood. Indeed the Congress of World Faiths which has been held periodically over a number of years demonstrates the noble endeavour to find a common world ground for all the great religious creeds. At the memorial service at St. Martin-in-the-Fields to Sir Francis Younghusband, the great philosopher and traveller who founded this Congress and who died on July 31, 1942, besides the customary Christian prayers and hymns, extracts from the Hindu, Jewish, Buddhist and Moslem scriptures were read by representatives of each of these faiths.

If ' education for the needs of life ' is to be more than an empty phrase, we must recognize the importance of world citizenship in our courses of study. Education for world citizenship is education which promotes among all peoples a sympathetic peaceful co-operation based on democracy.

What is needed is an extension of the work already begun in civic training to include the wider aspects of citizenship. Consideration of the psychological and sociological factors which operate in the classroom and elsewhere will help in

Social Studies and World Citizenship

the realization of the aims of world citizenship. Many agencies which can actively foster world citizenship are already in existence ; for example, the International Postal Union, Red Cross Organization, Travel Service, League of Nations and its Union, International Bureau of Education, World Conference of New Education, World Federation of Educational Associations, the Royal Society and the British Association for the Advancement of Science and their counterparts in other countries. Newspapers, press agencies, foreign correspondents and world news films have been in existence for a long time. The radio has already demonstrated, and, alas, is now bitterly demonstrating, its almost limitless powers of stimulating world upheaval, thus showing what a very effective agent for world co-operation and citizenship it could be in happier circumstances. During war-time it is probably the most efficacious of all means of propaganda. The very fact that the Axis leaders impose severe penalties for listening-in to *verboden* stations is indicative of the effect that radio can have on the population. If this modern product of science can be used so effectively in the propagation of war, how much more valuable can it be as an instrument for world peace and universal co-operation !

OBJECTIVES OF WORLD CITIZENSHIP

There are several types of world co-operation, the main ones being : (a) political and economic ; (b) scientific, technical and medical ; (c) sociological.

Economic

Here there are three phases : co-operation in transportation, co-operation in labour and co-operation in capital. International commerce and travel bring about vast interchanges of commodities and passengers. Need for co-operation in this field has long been recognized, and it

World Citizenship

has been most fully worked out in trans-oceanic commerce. International law was early applied. Useful and effective regulations, international in scope and observance, official and semi-official, on the subject of conduct on the seas cover the methods of packing and shipping, rules for assistance and salvage at sea, international iceberg patrols, ship quarantine rules, and the control of fishing grounds.

Labour

Organized labour has long been a pioneer in international co-operation. The International Labour Conference and Office work in connexion with membership of the League of Nations. The Conference attempts to regulate such matters as length of working day and week, employment agencies, dangerous trades, labour emigration, child labour and the employment of women.

Capital

Foreign trade is a potential force either for conflict or for co-operation. The International Chamber of Commerce tries to facilitate the commercial intercourse of countries, to secure harmony of action in all international questions affecting finance, industry and commerce, to encourage progress and to promote peace and cordial relations between countries and their citizens by the co-operation of those organizations which are devoted to the development of commerce and industry.

Scientific

There are learned societies of international scope doing extremely useful work in comparing the results of experiments, organizing natural knowledge, facilitating foreign travel and study, making universally available important discoveries in the fields of science and technology and arranging exchange of professorships, thus imparting an international point of view to their fellow workers and encouraging

Social Studies and World Citizenship

friendships which span, even ignore, national boundaries. Their publications also circulate throughout the world. For example, the leading British journal of science, *Nature*, is also one of the leading international journals of science. A glance at any of its pre-war weekly issues will show that its contributors and readers are in every part of the world where scientific teaching and investigation are going on.

There is scarcely any need to give here an exhaustive survey of the international ramifications of the scientific world. Nothing that the politicians can do will alter the facts that the atomic weight of iron is 55.84 in London as it also is in Tokyo, Berlin, Washington and Brisbane ; that flowering plants are the only plants which bear seeds throughout the whole world : and that there is no such thing as a superior race or *Herrenvolk*. Scientific facts are universally true, and nobody better than the men of science themselves recognize this. For that reason, apart from a few pitiful exceptions (usually politically biased or subdued), men of science throughout the world collaborate in a scientific brotherhood in a manner which other men might well emulate. For example, the Royal Society of London (the most authoritative scientific body in the British Commonwealth) has about fifty foreign members from about a dozen different countries outside the Commonwealth itself, including the United States, the U.S.S.R., Germany, Italy and other countries. Since the inception of its foreign membership, neither nationality nor race nor creed have ever been barriers to election. Similar honours are bestowed by the national academies and scientific societies of all countries, for example, the Paris Academy of Sciences, the U.S. National Academy, the Academy of Sciences of the U.S.S.R., the Pontifical Academy of Sciences, the Academy of the Lincei (Rome), the Imperial Academy (Tokyo), the Prussian Academy of Sciences, though it is interesting to note that since the rise of the Hitler regime the last-named has seen fit to throw out all its Jewish members.

World Citizenship

International scientific and other conferences were of outstanding importance before the war. These brought men of erudition and culture together in a world brotherhood that should be expanded to its utmost geographical limits. A visit to one of these conferences was always a veritable lesson in human geography and invariably resulted in a more profound realization of human feeling and understanding in all nations when given the chance to express itself. The present International Council of Scientific Unions is an admirable example of international collaboration in science.

Health Work

The International Office of Public Health and the Health Organisation of the League of Nations are good examples of the world collaboration possible in matters of healthy living. No doubt much of this collaboration began from necessity : for example, the spread of venereal diseases through maritime trade and emigration and even the aeroplane as a vector of disease had to be recognized and controlled by international legislation. But international co-operation in health matters has gone much further than this, especially through the Health Organisation of the League. This Organisation is still functioning and doing good work. Medical men, too, like men of science, keep a world outlook in their researches and deliberations. In fact, for them, national boundaries just do not exist.

Control of Drug and Liquor Trades

Much of the crime and delinquency from which the world suffers has been demonstrated as being due to the drug traffic. This traffic continues and, as we know, for political reasons is encouraged in some places. Pearl Buck illustrates this well in her novel *Dragon Seed*. In the past, diplomacy and national legislation have failed to cope successfully with this problem. What is needed is to create a sentiment of responsibility among the masses for world welfare. The

Social Studies and World Citizenship

teacher must come to the aid of the diplomat. Diplomatic methods are valuable, but they are useless without the aid of an enlightened and humanized public opinion. This public opinion can be fostered most effectively by education.

The League of Nations

Nothing like the League of Nations in purpose and in scope has ever been established before. Instruction in the elementary facts about this organization should be included in the school curriculum under the heading 'education for world citizenship'. Whatever may be the merits of the League of Nations, the World Court or any other form of international organization, education is the controlling factor in making the world a pleasant and peaceful place in which to live. Politically, the League may have temporarily failed; chiefly, perhaps, because it never had any kind of international police force to report upon world conditions and to enforce its rulings, especially upon recalcitrant States. Yet it is noteworthy that those branches of the League which dealt with the more scientific and humanistic problems — health, nutrition, control of drug traffic and conditions of labour — are still carrying on and doing work of world-wide significance and importance.

Chapter II

PSYCHOLOGICAL PROBLEMS INVOLVED

TEACHER AND PSYCHOLOGIST

As Professor MacIver of Columbia University has pointed out, the sociologist is dealing with the way in which beings endowed with consciousness act in relation to one another. The teacher in the school need not necessarily be a student of formal psychology in order to teach the principles of sociology, for just as a musician does not understand music the better by studying the physiology of the ear and brain, so it is difficult to see how a sociologist can understand sociology the better by studying, say, the neurons and synapses. The fact of the matter is that sociology as an academic study is more a branch of moral philosophy than natural science, though the application of sociological principles can be made during the teaching of most subjects. For these reasons, moral philosophy must be brought into all our teaching. For example, science, a natural philosophy, can be utilized as a means of driving home certain principles of moral philosophy. It is significant in this connexion that the Committee on Post-War Education appointed by the British Association recommends that all students of science should also read some moral philosophy.

The ideals of a people are connected with their beliefs, and as the latter change so will the former. The new humanities, of which the social studies are one, are differentiated from the natural sciences in that each of them contains only a certain nucleus of scientific fact with a much greater surround of moral philosophy. Yet, as the teacher succeeds in impressing this mixture of natural and moral philosophy upon his pupils, their inherent mythical

Social Studies and World Citizenship

beliefs will gradually disappear. They will, for example, eventually come to realize as *world* citizens the real meaning behind Nurse Cavell's famous dictum that "Patriotism is not enough".

Therefore, the teacher must be something of a psychiatrist with his pupils, for among them he will certainly find some 'square pegs'. There are those who want to master the world using dictatorial methods: on the other hand, there are the misfits, suffering from the so-called inferiority complex. Above all, the teacher must take into consideration his pupil's past, his heritage and the major factors of his environment. Let the teacher explain as often as he can why his pupil is in such an environment, and whenever the opportunity arises, let him bring into his classroom to talk to his pupils those responsible for our social welfare, such as leaders of religion, the local medical practitioner, the medical officer of health, the agricultural adviser, the postman, the electrician and other artisans.

Therefore, while education concerns itself with the change or direction of human behaviour, psychology deals with the laws which control it. The relation between the two disciplines is obvious. Education for world citizenship has a psychological background which centres around the problems of sympathy and co-operation. Sympathy is reflective and imaginative, and co-operation involves both skill, determination and habit.

THE PROBLEMS INVOLVED

The psychological problems involved in teaching the social studies are :

- (1) How can sympathy for others be developed ?
- (2) How can skill in co-operation be taught ?
- (3) How can sympathy and co-operation be made habitual ?

Psychological Problems Involved

Development of Sympathy

In working with children we have an ideal field for the development of sympathy through imagination. The imagination of the child is highly plastic and open to suggestion. The child will be found to be very responsive to appeals for sympathy which are based on an imaginative picture of the people, institutions or conditions which demand sympathy. Imagination depends upon experience also. Here the basis is the child's own environment, and around it should be gathered information about other lands — the more direct the better — for this is a necessary basis for the development of that sympathy required for a desirable world citizenship.

Therefore, develop the imagination of the child by bringing him into contact (as direct as possible) with foreign lands and customs. This can be done through films and talks from visiting foreigners. This is by far the best way of developing in the child a sympathy for other people with habits and customs different from his own.

This, of course, applies not only to children but also to adults. The interest in peoples of other lands demonstrated by adults, both civilian and in the Services, proves this.

Skill in Co-operation

Co-operation, like sympathy, depends to a certain extent on the ability to feel oneself in another's place. While sympathy is based on the imagination and is primarily emotional, co-operation depends on understanding and is very largely rational. The principal rational basis of co-operation is the perception of benefits which will result from co-operation; and the logical corollary to this is the evil results which result from failure to co-operate.

Give the child the opportunity to become co-operative by supplying him with an intelligent reason for such co-operation; in short, make the benefits of co-operation and collaboration apparent.

Social Studies and World Citizenship

Making Sympathy and Co-operation Habitual

More essential than the extension of the learning process to include sympathy and co-operation is the need to make these impulses habitual in their action. The natural process of forgetting soon weakens the effects of instruction. We are always up against the counteracting effects of the "jingo press" and similar agencies which work against the humanizing process of education. So, unless sympathy and co-operation are fixed in the form of habits, we can have no assurance that they will not be swept away in moments of stress.

Make sympathy and co-operation habitual by giving them adequate motivation, by maintaining enthusiasm and the attitude of success and by affording frequent opportunity for satisfactory practice.

Are children able to acquire social concepts? There are some who say that children are unable to acquire, appreciate and apply such social concepts as co-operation and sympathy. If this objection were true it would apply not only to education for world citizenship in the narrower sense but also to all forms of character training. Experiments and experience have shown that the social concepts of the children can be made more accurate by proper training and a well-devised course of study.

Chapter III

A WORLD DEMOCRACY

DEMOCRACY : A POLITICAL PROBLEM

WE believe that world citizenship must be based on democracy. In what way is democracy related to world citizenship? Democracy, in even the most democratic countries, is still in its infancy. Although in Great Britain the people have full power, constitutionally, to control the affairs of their own nation, this power is never completely exercised. The popular conception of democratic government ends with the privilege of casting a ballot for one or another of previously selected candidates who are in favour of, or opposed to, certain declared policies. For many citizens the idea of democracy has not yet reached the point outlined above. Some do not vote for years at a time, and many probably never use their right of suffrage. As Galsworthy wrote in *The Country House*: "Did you ever watch a school of fishes coasting along a bank? How blind they are, and how they follow their leader! In our element we men know just about as much as the fishes do. A blind lot. . . . We take a mean view of things; we're damnably provincial."

All training for intelligent participation in the democratic control of the affairs of the country is part of education for world citizenship. The school is the prime agent of society in giving this training. A good citizen in a democracy is a good world citizen, and there can be no conflict between the best training for national citizenship in a democracy and training for world citizenship. The two forms of training are but parts of a whole and they are interdependent.

Training in, and education for, democracy is of the utmost

importance if our conception of freedom is to prevail, for, as the Archbishop of York stated in the House of Lords on July 15, 1942 : " The most dangerous of all forms of government is that of an uneducated democracy. It has no power of criticism and is at the mercy of any demagogue and of any dictator."

A WORLD DEMOCRACY

Democracy is, therefore, an essential element in world citizenship. A true democracy should provide free and full development of the individual, and this development is possible only when members of one country can work freely in co-operation with members of other countries, for in this way alone can true individualism be developed.

This fact was recognized by the League of Nations, and although many people scoff at the Geneva atmosphere, a large number of the League's members have been inspired by a corporate spirit and that spirit remains to-day in spite of the League's eclipse. The corner-stone of the League is the Christian principle of the unity of mankind. As the great French historical philosopher, Montesquieu, once wrote : " If I knew of something useful to my country but injurious to Europe and the human race, I should regard it as a crime ". It would be impossible to survey the whole of the work of the League's effort to organize international co-operation on behalf of freedom of countries and of the individual, but a brief account of the International Labour Organisation will serve to show that co-operation between the nations is necessary for the success of true democratic ideals.

The object of the League was originally to establish international peace, which, it was recognized, must be based on social justice and which must also be absolutely universal. Therefore, where there exist conditions of labour involving social injustice, hardship and privation to large numbers of people, unrest and discontent are produced, and peace and

A World Democracy

harmony endangered. The failure of one country to adopt humane conditions of labour is a 'spoke in the wheel' of the other countries which desire to improve the conditions of their own peoples.

Economic co-operation is clearly also necessary. Economic interdependence in terms of ordinary human requirements and experience cannot be better illustrated than by the well-worn but convincing example of the history of the breakfast table: the timber for the table has been cut by Canadian lumbermen or Swedish foresters: Negro workers on the banks of the Mississippi or the inhabitants of the Sudan or Egypt picked the cotton for the table-cloth: English or Irish men and girls in Lancashire or Belfast wove it: the wheat for the bread was grown in the United States, Canada, Australia or at home: the tea may have come from Ceylon or India, or the coffee from Brazil: the sugar came from the canes of the West Indies or the beet of East Anglia: the bacon and eggs were produced on our own farms or from Ireland or Canada. And in the days of peace the net was cast still wider. The moral of the story is obvious — that modern industry is essentially international.

It is also obvious that purely national legislation to blot out any evils of modern industry will not suffice. For example, if it were proposed to forbid the employment in Great Britain of women in dangerous trades there would at once be the problem of unfair competition if women are allowed to work at such trades in other countries. A national cure for such wrongs is almost hopeless: an international agreement is the only way out. This fact has been recognized by noble and devoted men and women in all the most important industrial countries of the world, especially Europe and America, who have struggled to free the workers from the bondage of soul and body brought upon them by the Industrial Revolution, machinery, mushroom growth of slums — the bulk of whose dwellers were almost wholly at the mercy of a small class of mine and factory owners.

Social Studies and World Citizenship

The necessity for international co-operation is recognized perhaps even better still by men of science with their international conferences and their brotherly collaboration. For example, the Health Organisation of the League of Nations is entirely international in scope. Work on vitamins has been made a world-wide quest by being standardized through international agreement. Progress in this work has been made intelligible to workers of all nationalities in the same field, especially by the adoption of the so-called International Unit as a standard.

INTERNATIONAL LABOUR ORGANISATION

In Great Britain, one of the first to strive for fair conditions of labour through international action was Robert Owen, who, early in the nineteenth century, established a model factory in New Lanark and then asked the British Government that similar conditions to those existing in his factory should be enforced in others. He failed in the national effort, so at Aix-la-Chapelle in 1818, addressing a Conference of the Holy Alliance, he urged "the introduction in all countries of measures for the protection of the labourers against the ignorance and exploitation of which they are the victims".

Again he failed. But Robert Owen was not fighting alone. Blanqui, the French economist, and Daniel Le Grand, a great employer of labour in Lorraine, both supported Owen's effort, and Legrand addressed an appeal to all the Governments of Europe, but these Governments turned a deaf ear to his appeal. Thus, in spite of the indifferent Governments, the conscience of Europe had been aroused. Everywhere Christian leaders were beginning to demand a co-operative effort to defend the elementary rights of association, fair wages and hours of labour and protection for women and children; but nationalist revolutions and wars made international action on behalf of the workers of Europe out of the

A World Democracy

question until, after the humiliation of the Prussian victories and the horrors of the Commune of Paris, a great forward movement began on the other side of the English Channel, when Count Albert de Mam determined to apply his Christian principles to solve the social problem.

The French Christian Socialist was supported by leaders of the Christian Social School in other countries, namely, Germany, Belgium, Austria and Switzerland, and eventually the German Bishop Kettler became the intellectual leader of those who were seeking to strike at the false theories upon which reposed modern industrial life, with its glaring injustices and hardships, and to thrash out the principles consistent with Christianity upon which life should be re-organized. The important consequence of their efforts was that the campaign for better conditions of labour by international convention could nowhere be considered in future a purely party matter.

In 1897 a great International Labour Conference was held at Zurich: another conference was held at Brussels. In 1900 an International Association for Labour Legislation was formed at a conference in Paris. Nineteen years later the official International Labour Office was founded under the direction of M. Albert Thomas, the French Socialist leader, by Part III of the Treaty of Versailles. The following nine general principles were set out as a guide to employers in all countries:

(1) The guiding principle that labour should not be regarded merely as a commodity or article of commerce.

(2) The right of association for all lawful purposes by the employed as well as the employers.

(3) The payment to the employed of a wage adequate to maintain a reasonable standard of life, as this is understood in their time and country.

(4) The adoption of an eight-hour day or a forty-eight-hour week as the standard to be aimed at where this has not already been attained.

Social Studies and World Citizenship

(5) The adoption of a weekly rest of at least twenty-four hours, which should include Sunday wherever practicable.

(6) The abolition of child labour and the imposition of such limitations on the labour of young persons as shall permit the continuation of their education and assure their proper physical development.

(7) The principle that men and women should receive equal pay for work of equal value.

(8) The standard set by law in each country with respect to the conditions of labour should have due regard to the equitable economic treatment of all workers resident therein.

(9) Each State should make provision for a system of inspection in which women should take part in order to ensure the enforcement of the laws and regulations for the protection of the employed.

While the application of these principles leaves much to be desired, the ideal shows that there is recognition of the necessity for co-operation of country with country and for standardizing the amenities of life for the individual wherever he or she may live.

What we and all people have to remember is that although our statesmen could, in peace-time, meet in Geneva in an international atmosphere in which they had to think of the welfare of other nations as well as their own, and in their deliberations pay attention to what was fair as well as what was immediately profitable, Governments and statesmen stand or fall, not by the opinion of Europe or of the world, but purely by that of the voters of their own country — voters led by national newspapers and political parties.

But now, perhaps, party politics are on the decline. If parties (all of which contain much that is good) can sink their differences and join forces during a national emergency such as war, why cannot this be possible in times of peace? Only by a deliberate and continuous effort of thought and goodwill can the cause of peace and justice be kept alive in each separate country. The machinery of government will

A World Democracy

not do it. Only organized and inspired goodwill and informed judgment of thoughtful people in every country can keep the public opinion of that country sane and wholesome and independent of party politics : and for this reason, all countries will need for a long time to come voluntary societies for supporting the ideals of a League or Commonwealth of Nations in which the individuals can work in co-operation with one another, and thus establish a universal democracy in which there are no boundaries — geographical or economic — and no distinction of class, colour, race or creed.

The teacher has a very important part to play in this connexion. He must consider why the League of Nations initially failed, at any rate politically ; he must discuss the futility of sanctions, and the disastrous results of having a good policy without the means, such as an international police force, for carrying it through. Idealism must be coupled with hard facts, and provincialism must be avoided, or we shall all continue to struggle in the same slough without being aware of each other's presence.

The teacher is helped considerably by such invaluable pronouncements as the Atlantic Charter, published in 1941, and the Declaration by the British Association for the Advancement of Science issued shortly afterwards in the same year. It would be well to recapitulate these two great pronouncements, for to teach them in schools will have a profound effect on international policy of the future, since it is often the case that one generation announces a policy but it is the next generation who will have to carry it through — if at all.

THE ATLANTIC CHARTER

The eight points of the Declaration made during August 1941 by the President of the United States and Mr. Churchill, representing His Majesty's Government in the United Kingdom, are as follows :

Social Studies and World Citizenship

First, their countries seek no aggrandizement, territorial or other.

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

Third, they respect the right of all peoples to choose the form of Government under which they will live ; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

Fourth, they will endeavour, with due respect for their existing obligations, to further enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

Fifth, they desire to bring about the fullest co-operation between all nations in the economic field, with the object of securing for all improved labour standards, economic advancement and social security.

Sixth, after the final destruction of Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from want and fear.

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance.

Eighth, they believe all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armament.

THE COMMONWEALTH OF SCIENCE

The demand for intellectual freedom was voiced by the British Association for the Advancement of Science in the

A World Democracy

following declaration made before a conference of men of science from all parts of the world, under the presidency of Sir Richard Gregory, strongly supported by the Ambassadors of the United States, China and the U.S.S.R., and Mr. H. G. Wells, among others, and held in London only a few weeks following the signing of the Atlantic Charter.

Intellectual freedom is an essential condition of progressive human development. Throughout the ages, individual scientific workers have been forced to fight and to suffer in order that life and intellect may be preserved from the effects of unreasoning prejudice, stagnation and repression. To-day they feel compelled to proclaim their special responsibility in the struggle against any subjection which would lead to the betrayal of intellectual liberty.

The war now devastating our world involves an age-old conflict of ideas. Liberal minds of the last generation were convinced that the battle for independence of thought and free expression of opinion was finally won ; yet once again this conviction is being violently assailed. The fight to maintain it must perforce be resumed, for the danger of losing the heritage of freedom seems graver than ever before.

During the past third of a century, changes in the conditions of life have come about, more profound than any in human history. Distance has been virtually abolished ; cognizance of events has become simultaneous throughout the world ; all men have become neighbours. Fresh discoveries open up undreamed-of potentialities for good or for evil, but their proper use demands correspondingly high ethical standards.

While only a century ago the village was an almost self-sufficing unit, to-day the world is our unit. To such a disturbing change of outlook and obligations we are not yet attuned, and we must readjust our way of living, for only by the fullest and freest adaptation of ideas to new conditions can this readjustment be achieved. Intense mental effort and clear vision are now needed.

Social Studies and World Citizenship

In the past, freedom for the written and spoken word was desirable ; to-day, complete freedom of thought and interchange of knowledge and opinion are supreme necessities. Full freedom of expression is the very essence of science as well as democracy : where thought is enslaved, science, like democracy, withers and decays. Men of science must, therefore, declare clearly and emphatically the principles which underlie their beliefs and guide their conduct.

Accordingly, the principles of the fellowship of science are here affirmed ; and it is maintained that any policy or power which deprives men or nations of their free practice convicts its agents of an iniquity against the human race.

DECLARATION OF SCIENTIFIC PRINCIPLES

(1) Liberty to learn, opportunity to teach and power to understand are necessary for the extension of knowledge, and we, as men of science, maintain that they cannot be sacrificed without degradation to human life.

(2) Communities depend for their existence, their survival and advancement, on knowledge of themselves and of the properties of things in the world around them.

(3) All nations and all classes of society have contributed to the knowledge and utilization of natural resources, and to the understanding of the influence they exercise on human development.

(4) The basic principles of science rely on independence combined with co-operation, and are influenced by the progressive needs of humanity.

(5) Men of science are among the trustees of each generation's inheritance of natural knowledge. They are bound, therefore, to foster and increase that heritage by faithful guardianship and service to high ideals.

(6) All groups of scientific workers are united in the fellowship of the Commonwealth of Science, which has the world for its province and the discovery of truth as its highest aim.

(7) The pursuit of scientific enquiry demands complete intellectual freedom and unrestricted international exchange of knowledge ; and it can only flourish through the unfettered development of civilized life.

A World Democracy

DEMOCRACY TO-DAY AND TO-MORROW

The crisis through which we are now passing is making it clear that there are two opposing ways of life in the world. The democratic way of life is being gradually, but all too slowly, built up in Great Britain and in part of the British Commonwealth, the United States and some European countries (in spite of their temporary subjection to Nazi tyranny). This way of life is based on a belief in the sacredness of all humanity working towards an ideal when every man, woman and child shall have the maximum of freedom consistent with tolerance, justice and the rule of law. In the opposite camp, the doctrine of dictators is vividly illustrated by Mussolini, one of the first, though not foremost, of modern dictators. He has said: "Words are beautiful things, but machine-guns, ships and aeroplanes are still more beautiful. . . . War alone brings to its highest tension all human energy, and puts the stamp of nobility on the people who have the courage to lead it. . . . Believe, obey and fight." Thus is the dictator's creed summed up, demanding blind belief in his word and unflinching obedience to his commands. The individual citizen is of no account except as a pawn to the all-powerful State. On the other hand, the slogan of democracy can be taken from the greatest Teacher and greatest Democrat of all time: "Thou shalt love thy neighbour as thyself".

ERADICATION OF DICTATORSHIPS

From this world crisis is developing a new determination among the peoples of the countries affected (and there is now not one which is not either directly or indirectly involved) to preserve their traditional liberties and to respond to the challenge thrown down by the dictators. It is recognized by an ever-increasing number of enlightened people in this and other lands that education, in its broadest sense, is the

Social Studies and World Citizenship

best and most effective weapon with which to face the challenge, because democracy is the civilized way of life, and is only possible with civilized and educated men and women. But the education must be of the right kind. Yet we think it is on the way, and there is, even among many of the youngest adults, namely, the fighting men and women of to-day, an appreciation of what we really are fighting for. They are not out merely to kill for the sake of killing, nor are they out to satisfy any inherent personal hatred of Germans or any other enemy. They know that they have a very important job of work on hand if Christian democracy is to prevail, and that job is the eradication of Nazism in the most effective manner. This has been evinced time and time again during the progress of the war, and the following shining example must be left as merely typifying the spirit of many of the youths of to-day. It is a beautiful yet noble and forceful letter written by a young airman to his mother. Not until he died fighting for his ideals did his mother give to the world this intimate yet inspiring pronouncement from a son of whom she must be justly proud : ¹

DEAREST MOTHER,—Though I feel no premonition at all, events are moving rapidly and I have instructed that this letter be forwarded to you should I fail to return from one of the raids which we shall shortly be called upon to undertake. You must hope on for a month, but at the end of that time you must accept the fact that I have handed my task over to the extremely capable hands of my comrades of the Royal Air Force, as so many splendid fellows have already done.

First, it will comfort you to know that my role in this war has been of the greatest importance. Our patrols far out over the North Sea have helped to keep the trade routes clear for our convoys and supply ships, and on one occasion our information was instrumental in saving the lives of the men in a crippled lighthouse relief ship. Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, *for I shall have done my duty to the utmost of my*

¹ Published in *The Times* of June 18, 1940 : the italics are ours.

A World Democracy

ability. No man can do more, and no one calling himself a man could do less.

I have always admired your amazing courage in the face of continual setbacks ; in the way you have given me as good an education and background as anyone in the country ; and always kept up appearances without ever losing faith in the future. My death would not mean that your struggle has been in vain. Far from it. It means that your sacrifice is as great as mine. Those who serve England must accept nothing from her : *we debase ourselves if we regard our country merely as a place in which to eat and sleep.*

History resounds with illustrious names who have given all, yet their sacrifice has resulted in the British Empire, where there is a measure of peace, justice and freedom for all, and where a higher standard of civilization has evolved, and is still evolving, than anywhere else. But this is not only concerning our own land. *To-day we are faced with the greatest organized challenge to Christianity and civilization that the world has ever seen*, and I count myself lucky and honoured to be the right age and fully trained to throw my full weight into the scale. For this I have to thank you. Yet there is more work for you to do. The home front will have to stand united for years after the war is won. For all that can be said against it, I still maintain that this war is a very good thing : every individual is having the chance to give and dare all for this principle like the martyrs of old. However long time may be, one thing can never be altered — I shall have lived and died an Englishman. Nothing else matters one jot nor can anything ever change it.

You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death : only a queer elation. . . . I would have it no other way. *The universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice.* We are sent to this world to acquire a personality and a character to take with us that can never be taken from us. Those who just eat and sleep, prosper and procreate, are no better than animals if all their lives they are at peace.

I firmly and absolutely believe that evil things are sent into the world to try us : they are sent deliberately by our Creator to test our mettle because he knows what is good for us. *The*

Social Studies and World Citizenship

Bible is full of cases where the easy way out has been discarded for moral principles.

I count myself fortunate in that I have seen the whole country and know men of every calling. But with the final test of War I consider my character fully developed. Thus at my early age my earthly mission is already fulfilled and I am prepared to die with just one regret, and only one — that I could not devote myself to making your declining years more happy by being with you ; but you will live in peace and freedom and I shall have directly contributed to that, so here again my life will not have been in vain.

A young man who was able to write such a letter, especially those lines which we have printed in italics, was obviously aware of his social, as well as filial, responsibilities. He was that true kind of citizen who realized his obligations to his fellow men apart from his important emotional ties to his own family. He was the type which we as teachers, together with the parents of our children, must aim at developing for the generations to come. As the young pilot's Station Commander wrote, this letter was "simple and direct in its wording but splendid and uplifting in its outlook". Such is the hero which our children must emulate.

It is inconceivable that a young man born under a modern dictatorship and firmly believing in it could write such a letter as that written by a young man who was the product of democracy and who, it is clear, must have been very fortunate in such a mother. The education of the Nazis and the Fascists may produce clever men, but they are not interested in anyone but themselves, except to seek domination and what to them is 'glory' at the expense of their victims, and they can only say "Yes" to their tyrant rulers. This kind of training is a very easy task for the Nazi and Fascist teachers. It is far more difficult to educate free, independent, clear-thinking citizens of democracy — boys and girls who will become responsible for attacking the problems of contemporary civilization.

A World Democracy

EDUCATION FOR DEMOCRACY

To teach men and women the art of living peacefully together and how to use the benefits of science for the welfare of mankind the whole world over, is true education, and all teachers must make this their first and their constant aim. The main aim of our British system of education has been training for character, and with changes in educational theory, emphasis is now being placed on the relation between school and society with the view of upholding democratic ideals.

Education is being considered more as a social process — as something which should provide not only knowledge but also understanding of the society which it serves. This means that what is taught in our schools must have an affirmative or positive value for the pupil and for the society of which he or she is a member. The Board of Education recognizes this principle in the most recent addition of its *Suggestions to Teachers* where it says : “ We feel more deeply the need of relating what is taught in schools to what is happening outside ”. But, alas, this principle is confined almost solely to the junior and senior schools of this country, while in the United States it has been gradually accepted in all levels of education, and has led to the revision of courses in several subjects, including even English. But its greatest influence has been to direct attention to the importance of those subjects and activities which may be said to contribute more directly to training in citizenship.

In this way, increasing attention is being paid to what is now known as the ‘ social studies ’, the purpose of the teaching of which is to give a more realistic meaning to the aim of education for citizenship. The British Association for the Advancement of Science is aware of the problems involved and has now formed a committee to consider the whole problem of research in the social sciences. We regard this as an important step forward, and it is to be hoped that

Social Studies and World Citizenship

the findings and recommendations of the British Association committee will eventually lead to much help forthcoming, chiefly through the universities, to the teacher of the future. Another British Association committee appointed to consider post-war university education has also borne in mind the necessity for giving students a greater breadth of vision. The narrow specialist graduate who has too frequently held sway in our schools is not the best type to teach citizenship or to recognize the sociological value of his teaching, whatever the subject may be.

The social studies may draw on economics, history, geography, science, in fact most of the so-called 'subjects' of the curriculum, and are, in the main, a study of contemporary affairs both national and international. The courses of study are not prescribed by any central authority in any country, and vary in the different types of schools existing in the democratic countries. However, in the main, the tendency is to develop an awareness of the existence of social problems and the ability to understand them, and leave the pupils to arrive at their own conclusions; in other words, to think for themselves by trying to puzzle out their own solutions.

It is fairly certain and generally agreed that the social studies cannot be begun in a serious form before the pupils reach the age of twelve or thirteen years, or in the second or third year of a senior school course. Even then some ask whether children of twelve years are able to grasp the implications of many of the modern problems of citizenship. A great deal, of course, depends on the capacity of the pupil and the interest and powers of presentation of the teacher. Nevertheless, most pupils at this age can absorb a certain amount of the teaching intellectually, and although we have no guarantee that their knowledge will affect their conduct and attitudes when they are actually called upon to deal with problems as enfranchized citizens or their approach to social affairs at an early age, it is very likely that they will under-

A World Democracy

stand, especially if opportunities can be provided for the practical development of the qualities under conditions of the corporate life of the school.

It was George Washington who said : " Promote, then, as an object of primary importance, institutions for the general distribution of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." It is beyond doubt that if the social studies were placed in the forefront of the curricula of our schools, whether junior, senior, secondary or technical, greater reality would be given to all subjects in all courses of study, and although one cannot with certainty tell whether such studies will succeed in producing the enlightenment which Washington recognized as essential for intelligent citizenship, the question as to how knowledge concerning the problems of citizenship can be successfully converted into action is fundamentally one which must be solved by all free societies.

To all teachers we would strongly recommend membership of the Association of Education in Citizenship,¹ the object of which is to advance training in the moral qualities necessary for the citizens of democracy, the encouragement of clear thinking in everyday affairs, and the acquisition of a knowledge of the modern world.

¹ 19 Wellgarth Road, London, N.W.11.

Chapter IV

GOVERNMENT OF THE COMMUNITY

THE term 'citizen' may be used in various ways, but as soon as the pupils can be made to understand that they are embryo citizens — the men and women of to-morrow — they should be taught to appreciate, as an inhabitant or member of their particular village, town or city, that they are "a citizen of no mean city". They should be taught to recognize their rights and privileges, and appreciate that public rights and privileges are in all cases accompanied by corresponding responsibilities and duties which every citizen owes to the State. We are all ready enough to express our opinions on public affairs, but we are not so ready to ascertain the facts on which those opinions should be founded, and the result is that our political mistakes are due not so much to passion or impulse as to a contented ignorance of the points at issue.

POLITICAL AND CIVIC INTEREST

Many political problems are difficult and abstruse, and their solution depends on a number of factors — social, historical and economic. We have neither the time nor the training to master these problems. We must trust our representatives as the experts whose knowledge and ability have been placed at our disposal. But we should at least know enough to appraise the value of our experts and to realize what are the organisations which they are called upon to administer. We are surrounded by urgent problems of health, social security, housing, education, the supply of necessary services, the law to which we look for protection, and the ministries to which we look for good government. Our individual and community civic life is one which intimately

Government of the Community

concerns us all. We cannot afford to ignore its most important questions ; hence the study of citizenship is now taking an adequate place in our educational system.

Education in citizenship no doubt requires careful and delicate handling. Partisan teaching must be avoided, or disturbing reaction may be the result. There is also the danger of breaking into the natural reticence of young people, offending the stronger minds, and tempting the weaker ones to become self-conscious or pharisaic. Influence and example are more effective than direct injunction, and the method of teaching initial interest and participation is well described by Mr. G. Lambourn as the awakening of civic interest by the discussion of actual current local and daily events recorded or narrated by the pupils themselves. This method may develop, as age and experience increase, into some organized measure of self-government. This experiment has proved very effective in some schools, and, supplemented by the provision of many good books which deal plainly and dispassionately with the facts of civic life, the machinery of national and local government, the administration of the law, and the various proposals for encouraging peace and goodwill not only in Great Britain but also throughout the world, develops a broad outlook on civic responsibilities at home and abroad.

Just as in the family home life is made more happy by the little kindnesses that boys and girls perform, so in society it is the voluntary work of the citizens which makes a really happy community. Civic duty begins in the life of the family, and faithful discharge of the humbler and homelier duties of life is the best preparation for their fulfilment in the village, town and nation. A healthy, industrious and skilful body of workers, upright in character and self-reliant in effort, is a source of both wealth and strength to a nation, and all causes which tend to injure their efficiency and to lessen their hopefulness lead to national loss and to the increase of poverty and ignorance.

Social Studies and World Citizenship

PUBLIC RESPONSIBILITIES

The proper fulfilment of the rights and duties of citizenship are a very important feature of patriotism. The patriotism of a peaceful citizen may appear to be commonplace beside that of the sailor, soldier or airman, but by the faithful discharge of his daily duties, by the moral support of a good example, by the support of those who are fighting the battle of national honour and truth, and by conscientiously fulfilling the duties of voting, he can show his patriotism as truly as anyone. Intelligence, honour and virtue are essential to the welfare of the family ; true patriotism is necessary to the best type of national life. Public responsibilities are duties as much as personal and family obligations. No one has the right to expect just legislation and impartial administration unless he tries intelligently to understand his civic rights and duties and strives to do his utmost for the general good of the State. Hence the need for an active interest in the main problems of the day, for studying them sufficiently to be able to order his life aright, for reading the newspapers with intelligence, for regarding his vote as a civic trust, and for rendering service to the community. Thus the Christian view that the good citizen must make some personal sacrifice to help his fellow men enriches the Greek ideal that he should play his part in civic affairs.

Voluntary work should be encouraged in very early school life, in fact in the home, because so great a part of our local government is carried on voluntarily by the citizens. Those who are growing up into citizenship should be taught to realize their debt to those who have served them locally and nationally so wisely in the past. The fundamental principle of good citizenship is that self-interest should be subordinated to the general interest of the community. Many good workers and many well-meaning parents are bad citizens because they know little and care less about the needs and claims of the

Government of the Community

community in which they live. Our duty to our neighbours lies at the root of all social action.

In the past, government has been considered the privilege of a few ; to-day it is almost universally recognized as the responsibility of one and all. Hence education for citizenship is a universal need, and the traditional methods of inculcating social responsibility in the public schools need to be adopted in all types of schools, and new methods must be worked out.

The need has become urgent because of the challenge of the present time to the bases on which democracy as a form of government rests. In 1900 democracy was looked upon as the final form of government for all civilized States. It was assumed that all policies on social, economic and international aims came within the framework of democratic government, and education for citizenship was not a live issue. But during the past twenty years, under the strain chiefly of economic duties, the ' Humpty Dumpty ' of democracy has ' had a great fall ', and in some cases has been replaced by dictatorships which scorn all that the democracies held sacred.

If we look upon democracy as a mark of civilization, the budding citizen must not take things for granted, but must know how they have come into being, must know their value, and consequently learn to cherish and fight for their preservation when they are challenged. Before the form to be taken by education for citizenship can be determined, the young citizen should understand what underlies the appeals of democracy and of dictatorship. One of the conscious and deliberate aims of the teacher must therefore be to interest his pupils in the affairs of the modern world and thus help to develop a wise social judgment. This is not done, at any rate, in normal times, anywhere near enough. In fact, just as in science or medicine, so in national and international affairs, the public in general is far too apathetic and shows little or no interest until something goes wrong, such as a

Social Studies and World Citizenship

war. How many times have we heard people say recently, "I have learned more geography and history during this war than I had learned in the rest of my life before".

The approaches to the ways and means of dealing with present-day national and international affairs *during peace as well as war* are many and varied, but a clearly defined statement agreed to by all teachers in the school will clearly make the whole work of the school a basis of co-ordination, chiefly through its curriculum. Issues of public interest should be intelligently and dispassionately discussed as they arise. The teacher who leads such a discussion will be determined by the nature of the issue which is under discussion.

The practical advantages of all this are obviously numerous. No new subject is introduced, but the whole scheme of instruction is re-orientated so as to bring purpose and vitality to every section of the present curriculum. The teaching of all subjects can bear some share in the work of preparing the child to shoulder, in the right spirit, the responsibilities he must assume in the world when he or she leaves school.

As the school becomes conscious of its connexion with the problems of the world around it, the pupils should become anxious to co-operate, and their powers of observation and opportunities for experience will enable them to make valuable contributions in the form of local data and suggestions for research. The success of such a scheme depends on all members of the staff being convinced of its worth and being prepared to serve as a team. Unity of spirit in a diversity of minds is the very essence of democracy. The staff should provide an example of this spirit. The danger of bias will be minimized, for teachers of varied opinions will together be preparing the child to find his own solution of the problems which will eventually face him.

Present-day adults are more aware of their social responsibilities than children; for them a more detailed study of the machinery of government is required.

Government of the Community

CIVICS

The study of current events helps to give the pupils certain useful information about the affairs of the world in which they live and thus help them to form habits of critical thought and reading about modern problems. Once inculcated in the individual pupil, this spirit will eventually permeate the whole school.

Civics has for its purpose the acquisition of knowledge about the machinery of government — a knowledge which is lacking even in many adults of to-day yet which is clearly essential to an intelligent understanding of what is going on around us. Even worse is the deplorable fact that many of the world's, a country's and even local problems are either not solved at all or tackled in a clumsy manner by those who love to be the centre of interest or who like to feel the sense of power (though they are seldom anything but big frogs in small ponds) and yet who are fundamentally very ignorant of the real problems at stake, and certainly of the machinery of government which has been built up over a period of centuries. Civics also includes the development of attitudes of loyalty and responsibility to the communities of which the pupil will eventually become a member. The relation of this study to world citizenship is therefore direct. Loyalty to humanity should be the theme, so that loyalty to the country, town, school and family must automatically follow.

But loyalty must not be blind, else powers of criticism will never be developed. Recognition of faults, even among our own kith and kin, is essential if those faults are to be eradicated. As Professor A. D. Ritchie has so aptly put it :

Human relations are of two sorts, depending on the kind of motives involved. If two men are partners in business the important fact about the partnership is its purpose. If the purpose is accomplished or found to be unattainable there is no reason for that partnership to continue, as it is only a means to

Social Studies and World Citizenship

an external end. The success of the partnership depends only slightly upon any personal affection or animosity the partners feel for one another. Indeed it is not necessary for them to meet or know each other or communicate except on business. This kind of relationship is the sphere of economics and politics, and gives rise to 'society'. But if two men are friends, the relationship is quite different. Though they may have a common purpose and be partners in business, it is pointless to ask what is the purpose of the friendship. This is the kind of relationship that gives rise to 'community'.

Granted that love and affection are the basis of community, it was these that produced the blood feud. There has been no greater single achievement than that by which an act of violence, which was once a private wrong to be avenged by the family of the sufferer, has become a breach of the King's peace. This is the means by which we are free to walk abroad unarmed, to leave our doors unlocked and to sleep in our beds without fear (except for acts of the King's enemies). Society has stepped in to prevent community destroying itself. An even greater attempt, never completely realized, is the human notion of the equality of all before the law, in place of one rule for ourselves and our friends and another for the outsider. Law is the only safeguard of freedom, but it does not work automatically; it needs active support and criticism, such as society cannot produce.

A democratic virtue is humility, because humility is needed for tolerance. But there is one thing the democrat cannot tolerate, namely, injustice, so that he needs the contrasted virtue of vigilant sympathy that will not stand by and see injustice done.

As we have already pointed out, civic responsibility and conscience can be inculcated at all times and by all teachers in the school. As a basis for this, however, a specific knowledge of the machinery of local and national or central government as practised in our own country is very desirable. It could be based no better than on the famous words of Abraham Lincoln in opening the national burial-ground at Gettysburg during the American Civil War of 1861-5: "It is rather for us to be here dedicated to the great task

Government of the Community

remaining before us, that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion ; that we here highly resolve that these dead shall not have died in vain ; that this nation, under God, shall have a new birth of freedom, and that *government of the people, by the people, for the people, shall not perish from the earth* ". This is also the ideal of the Great Britain of to-day.

How the machinery of modern civic and central government is to be taught rests with the teacher. One method is the historical. The method of approach might follow the plan briefly outlined as follows.

In Saxon times, the country was a nation of yeomen. Groups of villages formed a ' hundred ' and the meeting of this hundred was called the ' hundred moot '. When the whole nation met it was called the ' folk moot ' and this was presided over by the king. Eventually was formed the ' witan ', and this was the parliament of the day. It was composed chiefly of nobles and clergy. During the Norman times which followed, the king became more despotic. The Great Council which ruled was composed of earls, barons, archbishops, bishops, abbots, etc. ; but the ordinary people had no representation.

During Plantagenet times great reforms were instituted, and the State assumed control over the Church. During the reign of King John the people began to assert themselves, and led by the barons, forced the signing of Magna Carta. This great charter claimed briefly that the law of the land is above the rulers.

In 1295 the first complete model parliament assembled. It was composed of the clergy, the Lords and the Commons. But later the country, suffering from the effects of civil war (the Wars of the Roses), general lawlessness, robbery and piracy, needed strong control, and despotism from the throne began again. This was aided by the institution of the Star Chamber. No wonder, therefore, that during the

Social Studies and World Citizenship

century which followed (the seventeenth) there was a great struggle between King and Parliament. In 1628 the Petition of Right was signed by Charles I under compulsion from Parliament. Then Parliament's power grew so that it was not so difficult to persuade William and Mary to sign the Bill of Rights in 1689. From here the conception of the "divine rights of kings" disappeared and the reign of Parliament began and has increased in power ever since.

PRESENT-DAY CENTRAL AND LOCAL GOVERNMENT

The foregoing is essentially only a sketchy review of the rise of parliamentary power, but sufficient has been indicated to guide the teacher along the historical approach to the teaching of the machinery of modern civic (local) and parliamentary (central or national) government. A detailed study of the present-day machinery of these forms of government is necessary, for it is an object of reproach that only a very small minority of laymen have even an elementary idea of the British constitution and method of government, in spite of the fact that most of them have the right to vote. It is also deplorable that so many of our people do not avail themselves of this right.

The children should be given a general idea of the role of King, Lords and Commons. The King is limited in power; in fact, the government of Great Britain is democratic in the form of a limited monarchy. The House of Lords is not composed of peers solely of hereditary lineage. Some of its members have been raised to the peerage as a reward for some signal service to their country, such as in the fighting services, politics, science or other cultural services. By virtue of their office, law lords, the two English archbishops and twenty-four bishops have the right to sit in the Upper House, and certain Scottish and Irish peers are elected by the lords of their respective countries — the Scottish for duration of Parliament, the Irish for life.

Government of the Community

But the House of Commons, which is elected by the common people of the land, has supreme power, in that, if the Lords throw out a Bill which the former has presented, then the Commons can, if it insists, present it three times, after which, if the Lords still reject it, in spite of such opposition, it becomes law.

The composition of the House of Commons and the machinery of its politics should now be studied. It is not possible for the teacher to ignore party politics altogether, but he must be extremely careful how he deals with such a thorny subject, and above all keep personal views in the background. One good way of doing this is to take a Bill which has recently been or is being read and follow it through all its stages until it gets on the Statute Book, having been signed by the King and passed as law. The constitution of the Cabinet, the Privy Council, etc., should now be studied. How many children, or even adults, for example, can state the duties of the Lord President of the Council or the Lord Privy Seal?

From here it should not be so difficult to trace the development of the machinery of local government. The best way would probably be to begin with the executive sections of the central government and trace them right down to their effect on the individual.

Of paramount importance is the Treasury since it can have so much to say in all departments where expenditure is concerned. Then come five groups: imperial (Colonial Office, Indian Office); finance (Civil Service); Foreign Office (Admiralty, War Office, Air Ministry); trade (Board of Trade, Ministry of Labour, Ministry of Agriculture and Fisheries); public services (Board of Education, Ministry of Health, Home Office, Local Government Board, Post Office). The last-named group probably has the most direct contact with civilian life. For example, the Board of Education, in collaboration with the local councils, deals with most of the schools (though it has little control

Social Studies and World Citizenship

over the universities, which are comparatively free); the Ministry of Health controls the local medical officers of health, again in collaboration with the local councils; the Home Office controls the police; the Local Government Board is responsible for the local councils; and the Postmaster-General has control over the post offices and other postal services and communications. The local councils are also responsible for local services and amenities such as highways, parks, street lighting, public baths, libraries, etc.

The foregoing brief review pictures central and local government in peace-time. During war-time much greater State and local control is necessary, and this inevitably involves the setting-up of special war-time ministries and other bodies, such as the Ministries of Food, Information, Transport, Fuel, Supply, Production and so forth. Here the teacher will find ample opportunity for discussing the social services of the country both at peace and during emergency.

The conception of democracy can also be driven home by considering some of the ways in which public opinion can bring pressure to bear on the Government of the day, and conversely how a wise Government can go to the public for advice and opinion. In the former category we have the trade unions, and various societies which have definite aims in their terms of reference, such as the Royal Society for the Prevention of Cruelty to Children. In the latter there are such bodies as the Royal Society of London, whose terms of reference include advising the Government of scientific matters when called upon to do so, the General Medical Council and the National Council for Social Service.

GOVERNMENT OF THE BRITISH COMMONWEALTH

The Government of the British Commonwealth overseas should also receive a place in our curriculum, for it is evident from listening to everyday arguments that the ordinary man

Government of the Community

understands this very little, and in view of the changes which will become inevitable after this war, our future citizens should not be left in ignorance. For example, it will help the young citizen to appreciate our difficulties in India and also to understand other problems which will certainly crop up in due course.

The present connecting links between the King, the Parliament of Great Britain and the British lands overseas are roughly as follows. Under a Governor-General are the self-governing Dominions, namely, Australia, New Zealand, South Africa, Canada and Newfoundland, and Eire,¹ each with its own parliament. The Colonial Office is in control of the Colonies and Dependencies which are directly under the control of a Governor and Council. The Secretary of State for India governs India (and Burma in normal times) through the Viceroy and Council, which is now largely Indian in personnel. High Commissioners represent His Majesty's Government in the Protectorates or Mandated Territories of Federated Malay States (under normal circumstances), Palestine, Nigeria, Uganda, Somaliland, Basutoland, Bechuanaland and Nyasaland, etc.

It must be clear that the historical approach to the study of local, central and commonwealth government is by far the best ; in fact, the same can be said of the study of any of our social services such as health, education, employment and recreation. Education, for example, has not had an easy path through the pages of history, and it still has considerable ground to cover before anything near the ideal is reached.

INDIVIDUAL SOCIAL EFFORT

In spite of parliamentary government " of the people, by the people, for the people ", there is still much room for individual effort ; otherwise we shall reach another age of stagnation where each one will leave things for the

¹ A status accepted in 1921 for the time being.

Social Studies and World Citizenship

other to do. What must be done is well exemplified by a study of the lives of noted citizens of the past. We would not, however, recommend such studies as isolated examples, but rather that they should be introduced in their appropriate places and subjects during the school course. A few examples only can be given here, and it must be left to the discretion of the teacher to make a suitable choice. The following, however, are suggestive: Arkwright, Baroness Burdett-Coutts, General Booth, Winston Churchill, Madame Curie, Prebendary Carlyle, Darwin, Dickens, Faraday, Benjamin Franklin, Elizabeth Fry, Galsworthy, John Howard, Lenin, Lord Lister, Livingstone, Masaryk, Newton, Florence Nightingale, Pavlov, Sir Ronald Ross, Sir Charles Parsons, Pasteur, Roosevelt, Sir Walter Scott, Smuts, Stalin, the seventh Earl of Shaftesbury, R. L. Stevenson, Tchekov, Wesley, Wilberforce.

Chapter V

LITERATURE AND WORLD CITIZENSHIP

LITERATURE has a manifold value in education. One of its immediate aims is the wise use of private leisure, and it is closely connected with world citizenship, for the choice of literature in the school will obviously have a considerable influence on the child's choice of literature in the public library and in his home.

A widely read person is not necessarily an educated man. As Ruskin wrote, "You might read all the books in the British Museum, and remain an utterly 'illiterate', uneducated person; but if you read ten pages of a good book with real accuracy, you are for evermore in some measure an educated person". But the teacher's function in guiding his charges in their choice of reading is a very responsible one. Books which purport to review or reflect the social conditions of the past or the present must be authoritative, whether they be direct social studies, geographies or novels.

One of the greatest books from this point of view is, of course, the Bible, and those of more recent origin come from the pen of Dickens. Present-day novels and other works are legion; some are intelligent critiques of modern social conditions, while others are the effusions of eccentrics and those misfits who think they have an axe to grind. All this must be borne in mind by the teacher, who should keep a very sharp eye on his pupil's private reading, at the same time maintaining a broad outlook himself.

It is most important, therefore, that the teacher should realize that most books, journals and other types of literature, also the radio, the cinema and the theatre, can have a profound influence on the pupil's outlook, especially on world citizenship. Books which deal direct with social studies and civics

Social Studies and World Citizenship

are, indeed, in the minority, and even if they were legion their influence would clearly only be partial in view of the great competition which they have to meet.

NEWSPAPERS

A great deal of our time is spent in reading newspapers, and the influence of these journals is clearly very marked. It is surprising how many people naturally assume that if they see a statement in print then it must, of course, be true. The intelligent thinking man knows that this is not the case. The child should, therefore, be encouraged to read the newspapers, but at the same time to bring all his faculties of criticism to bear. It would be well if he read his newspaper as if talking to a stranger. Many newspapers and other journals tend towards the sensational, and therefore it would always be well to remember the old editorial saying about news: "If it's new, it isn't true; if it's true, it isn't new".

Furthermore, newspapers are usually biased politically, so the pupils should be encouraged to read more than one newspaper. These should, if possible, be supplied by the school.

During the evolution of the newspaper, what we have already said has become almost axiomatic, yet the teacher must keep a sense of values, or his pupils may easily develop a cynical attitude towards the press and take the attitude that anything printed in the newspapers is probably wrong. As a matter of fact, newspapers, judiciously utilized, can be a splendid medium for discussions on social problems, not only in their own columns but also in discussion groups, debates and the classroom. A group might consider, for example, the leading articles which comment on the same topic of contemporary interest in all the daily papers. Newspapers can thus help develop the critical faculties of the child and so encourage the spirit of free and unfettered argument which is the very life-blood of the democratic mode of life.

Literature and World Citizenship

VALUES OF LITERATURE

The study of literature, therefore, possesses three great values for the learner :

(1) The value to be derived from the adequate recognition of the æsthetic elements of form and structure which enter into the literary work under study. This may be termed an appreciative value.

(2) The value in the formation of efficient reading habits. For some, the ability to read rapidly and well may become of direct vocational value ; but for the majority this ability will have principally avocational usefulness by increasing the ability to spend leisure usefully and enjoyably. The value obviously depends to a large extent upon the formation of correct reading habits, and, what is just as important, good training in the choice of literature.

(3) The value dependent upon the content of the material itself. The moral and social values of literature probably comprise the most effective contribution from the content side. This is particularly true of imaginative literature — fiction, poetry and drama.

LITERATURE AND CHARACTER TRAINING

In considering the moral and social values of literature it will be as well to notice first with which characteristics of the children we are dealing. What a boy reads is likely to affect profoundly his subsequent attitudes of mind and therefore to play no small part in determining and controlling his conduct. This is particularly true of the child's reading. As readers, children are highly critical. The imaginative life of the child is abundant and vivid. The line between imaginative and real life is not clearly seen by children. It is because of the impressionable nature of childhood that the content of literature may have so great an influence on moral standards. Another important aspect in the child's reading

Social Studies and World Citizenship

is his love of the heroic. The typical hero for children is the man of action, and it is important that we choose heroes who are men of peace as well as men of action. The urge of youth is to do, and to admire those who do.

LITERATURE AS EDUCATION FOR WORLD CITIZENSHIP

One of the moral and social aims of literature should be the achievement of an appreciation of world citizenship. It compels the reader to question his own views in terms of those presented by the author. Any piece of literary work which embodies a more than local view of life is valuable in the teaching of world citizenship. The scope of literature is as wide as all the experience of mankind ; in fact, when we consider such masterpieces as Bunyan's *Pilgrim's Progress*, Defoe's *Gulliver's Travels*, Plato's *Republic* and some of the works of Bacon and of H. G. Wells, we might say that it goes beyond man's practical experience, both past and present, and therefore may be even more useful. Anyhow, literature is a world subject, and this breadth of appeal is revealed by the fact that we classify literature as one of the humanities or human subjects. The appeal of a thrilling or inspiring poem or an intriguing essay is as wide as its world of readers. Its appeal is international, and the literary geniuses of one nation are recognized and honoured by all as the ambassadors of culture and friendship. This can well be said of, to give a very few examples, Hans Andersen, Galsworthy, Hawthorne, Goethe, Loti, Maeterlinck, Schiller, Shakespeare, Shaw, Tagore, Tchekov, Tolstoy, Twain, Voltaire, Wells, Whitman.

Yet in studying the works of such international literary geniuses (whether in the original language or translated) a sympathetic understanding of the nationality, psychology and environment of the author must be brought clearly to bear, or misunderstandings which may prove mischievous can easily arise. The sadness which pervades so much of

Literature and World Citizenship

Tolstoy's work can amount to sheer boredom unless the reader is made to appreciate the oppressive environment and conditions to which the author saw his fellow nationals subjected. Conversely, to read his works must inevitably give the reader a very sympathetic view of the troubles of Imperialist Russia and a clearer understanding of the achievements and aspirations of the present U.S.S.R.

The undesirable effects of ignoring the background and national temperament of the author (especially if he is of another country) was frequently brought home to one of us (L. J. F. B.) during the rise of the Nazi regime. During the formative years of this regime he used frequently to visit a Swiss friend who was very sympathetic to the German National Socialist movement and who also firmly believed that the British Commonwealth was disintegrating and the British ideal, both past and present, very wrong. During the many arguments which resulted, the Swiss frequently quoted Shaw, an author whom he clearly did not understand. For, steeped as he was in the lack-lustre, heavy philosophy of German writers, he did not realize the psychological make-up and sense of humour of the English and Irish which allows an author so much scope for satire, wit and laughter at, and with, his fellow countrymen. Unless the personality and environment of an author can be fully appreciated by a reader, that author is better left alone.

WAR IN LITERATURE

In order to make a direct contribution to the teaching of world citizenship, the content of literature should be distinguished by one or more of the following qualities :

(1) It should relate mythical, historical and other examples of the settlement of disputes by peaceful methods and show the advantage this method has proved to have over the use of force.

(2) It should give a true picture of war and its results.

Social Studies and World Citizenship

The glorification of war is objectionable.

(3) It should present examples of the evil results of narrow-mindedness and prejudice and the good results of a tolerant and sympathetic attitude of mind.

(4) It should give a sympathetic and accurate picture of the life, customs, philosophies and problems of other races and nations.

It is scarcely likely that any single literary production will contain all four of these elements ; but if a literary work does possess any of these qualities to a reasonable degree, then it is valuable to education for world citizenship. The examples which follow show what are the possibilities for training for world citizenship as opposed to war through the teaching of literary appreciation. But the teacher has a very wide choice : it is, of course, not possible to present an anthology of the prose and poetry of war.

WAR VERSUS ARBITRATION

The futility of war is well brought out in Robert Southey's well-known poem *After Blenheim*. The delightful naïveté of little Peterkin and the stolid assurance of Old Kaspar give opportunity to the poet for the effective use of irony. This is especially well accomplished in the last stanza. Many of Æsop's old fables vividly illustrate the power of co-operation as opposed to the futility of strife and hostility. A more substantial literary production, Shakespeare's *Romeo and Juliet* is a great adverse commentary on the use of force in the settling of disputes. The dramatic sacrifice of young lives to the enmity of the families of Capulet and Montague only reproduces on a small, but effective, scale the sacrifice which is always involved in international strife. From this point of view, the reconciliation of Capulet and Montague in the last twelve lines of the play, after all the damage has been done, is a piece of bitter and subtle satire.

Literature and World Citizenship

A TRUE PICTURE OF WAR

If we took from the bulk of English literature all that it has drawn from war, such as colour, incident and character, it would be sadly depleted ; but fortunately it is not necessary to eliminate all the material which deals with war in order to engage in a programme for education for world citizenship. So long as literature does not give a distorted view of the facts about war, then there is no need to refuse it a place in any course of study. But unless care is exercised in presenting the truth, some war stories are certain to give a false impression of the true nature of warfare, especially as it is waged to-day.

Most of the literature of war read in schools takes us back several centuries, often to the days of chivalry. The teacher will realize that war to-day is far different from what war was in those days ; but the pupil, often lacking perspective, is very likely to make no distinction whatever. Such a concept is false and dangerous. In teaching the stirring literature of chivalry, such as Shakespeare's historical plays or Malory's *Morte d'Arthur*, a regard for truth demands that the pupil have it made clear to him that the days of chivalry in warfare have inevitably gone. Total war of to-day is wholesale murder. We must admit this. No longer is it waged by professional soldiers and mercenaries as in the days of old ; but wars to-day are " people's wars ", and everybody — princes, peers and commons, men, women and children — have to fight them.

A very significant illustration of the disappearance of chivalric glamour from warfare is found in the fact that modern wars, especially the war of 1914-18 and the present World War, inspire a type of literature very different from that produced by the wars of more remote times. The literature of the war of 1914-18 does not glorify it. Sorrow is the dominant note ; sorrow and a search for a way out. The literature of a war which appears to have the qualities

Social Studies and World Citizenship

necessary for endurance is a literature of regret.

Many literary productions counteract the excessive glorification of war. Chaucer, Cervantes and Mark Twain are among those who have written destructive satires on the so-called chivalric system. Browning's *Incident of the French Camp*, most of Service's *Rhymes of the Red Cross Man* and Richard le Gallienne's *The Illusion of War* will serve as examples of short poems which give a true, yet unrepulsive, picture of war and the misery it brings. The physical suffering brought on by war is not the only accomplishment of war which can be illustrated by literature. The spiritual loss and mental anguish which result can be revealed by a study of such masterpieces as Galsworthy's *A Green Hill Far Away*, Percy MacKaye's Sonnet Series *Doubt, Destiny* and *Rheims*, and Remarque's *All Quiet on the Western Front*.

War literature which gives a real picture of war will be one of the strongest forces in securing desirable international attitudes. Without risking the accusation of defeatism, quite a number of books and periodicals during the present war have been able to achieve this aim. For example, Vera Brittain's *England's Hour* (though such an intensely personal chronicle as to inspire boredom) gives a depressing picture of London under aerial attack. This book should prove at its best after the war when one of the main objects of the new world order will be the prevention of wars. The same may be said of excerpts from leading journals of the time. The following quotation from *Nature* commenting on the great fire *Blitz* on London on the night of May 10/11, 1941, is a case in point :

Those of us who experienced the heavy attack on London by the German Air Force on Saturday night (May 10/11) were once more convinced of its deliberately indiscriminate nature with the obvious aim of striking terror into the hearts of Londoners — an aim as ineffectual as it was barbaric. Never has there been a raid in which so much damage was done, in brilliant moonlight,

Literature and World Citizenship

to buildings of architectural and cultural value — Westminster Abbey, Dean's Yard, Westminster Hall, the Houses of Parliament and the British Museum. On the other hand, we venture to say never was there a raid in which so little damage was done to objectives of military importance. One of the editors of NATURE had occasion to go from Westminster through a heavily raided area while the attack was at its height ; and once again he was firmly convinced of the absolute futility of this form of attack — futile from the point of view of the Nazi's own war strategy. For the enemy did nothing to further his own aims, though he did much against them in rousing the ire of the British and, afterwards, the contempt of every balanced thinker throughout the world.

The *Völkischer Beobachter* stated that " British broadcasting reports that London is one single area of flames — the Luftwaffe's heaviest retaliation attack on the British metropolis ". Retaliation in modern warfare is useless ; it is merely an expression of hysteria. The same newspaper stated that " Naturally the British again assert that our mass attack was indiscriminate, but the High Command reports objectively that the region round the bend of the Thames — that is, the centre of London's docks and business quarters, was again the focus of attacks ". The considerable area through which one of the editors passed was being deliberately attacked and continued to be the objective of incendiaries and high explosives for several hours. That area is miles from the London docks. Furthermore, nowhere did he see signs of terror, but heroic battling with the fires and grim though calm working on ruined buildings while bombs continued to rain down. No amount of this kind of brutal bombing of buildings which are a nation's — even a world's — heritage and of helpless civilians can bring such a people to its knees. Neither can it help the enemy one jot ; rather does it condemn him as unworthy of the wonderful heritage that should be his in his own country, unworthy of all that art and science are able to place at his disposal. Other cities — Plymouth, Bristol, Liverpool, Glasgow, Manchester, Birmingham and many others — will assuredly voice the same opinion.

A true picture of modern war, its methods and its implications, can be given by a study of selected books and journals which make such comment as the above.

Social Studies and World Citizenship

EVILS OF INTOLERANCE

Literature offers many opportunities for showing the value of tolerant behaviour. The evils of the results of intolerance can also be demonstrated by literary examples. The story of the Good Samaritan provides a shining example of tolerant kindness. Leigh Hunt's *Abou Ben Adhem*, who asked to be listed as "one who loved his fellow men", is another literary embodiment of this virtue. Appealing stories of the human wreckage which results from intolerance are supplied by Reade's *The Cloister and the Hearth*, Scott's *Ivanhoe*, Dickens' *Tale of Two Cities* and Pearl Buck's *Dragon Seed*. Eric Linklater's *Cornerstones* is also to be recommended in this connexion since it teaches the value of courage. Linklater's *Socrates asks Why* is also useful for its satire on modern warfare.

LIVES OF OTHER PEOPLES

Literature which describes the life of the people of other countries is valuable as training for world citizenship. Let all children become acquainted with the dream children typical of other nations : Heidi, Mowgli, Hans Brinker, Nils, Hiawatha. Here again a study of Tolstoy's *Resurrection* and *War and Peace* will help the child to understand why the Russian Revolution took place ; it was not just the uprising of jealous, uneducated boors against their overlords.

The study of literature here becomes a phase of the study of geography. Perhaps all books of travel cannot be considered as literature in the narrower sense of the world, but the works of authors such as Hearn, Conrad, Steffansen, Twain, Younghusband, Beebe, Lawrence of Arabia, Gertrude Bell and Rebecca West contain descriptions of other lands which rank high in the scale of literature. The reading of good books of travel, under wise direction, comprises the study of literature and that of geography, and at the same time compels the reader to become conscious of his duty to the world community.

Chapter VI

SCIENCE AND THE SOCIAL STUDIES

WHEN discussing the general aims and ideals of our civilization we must consider the importance of science, which so often shows how our ideals may be attained and often determines what they should be. Men are to a much greater extent than most of them care to admit the products of the society in which they live. The members of the academic profession have the responsibility of being the bearers and transmitters of the tradition of our civilization, and when science is being taught, the teachers cannot help having its applications in their minds, and those applications must be taken into account. Science has made, and is still making, exceedingly rapid progress, and the correspondingly rapid accumulation of consequences, with their nature and extent and variety, are causing great concern in the world to-day.

It has become fashionable, when discussing the social influence of science, to put the emphasis on earlier periods of history, going back to the geometry of the Egyptians, but the study of *the present*, rather than the *past relations* between science and society, is the more essential nowadays, because they have changed so considerably in recent times. Science was a comparatively minor activity of man ; the problems it tackled, and the course of development it followed, were largely influenced by man's other social activities. Social control over science is still an undeniable fact. In his *Social Function of Science* Professor J. D. Bernal has published a comprehensive analysis of this social influence, but science has now acquired a momentum and strength of its own ; it is not content to accept the problems society suggests to it : it states its problems to society. Science must be recognized

Social Studies and World Citizenship

as a very powerful social force which has certain social requirements for which it requires satisfaction.

MODERN SCIENCE

Teachers must take account of the new conditions so far as they apply to a certain limited period, namely, that of school life. Natural knowledge is derived from observations made by the use of the natural senses. At certain times in history the rate at which natural knowledge grew was suddenly increased by some new form of instrument which helped to extend and sharpen the senses. In recent times the pace has been very rapid, because the power that knowledge gives has been more fully and almost suddenly realized. Most of the change is due to the appreciation of the use of science in industry during the last quarter of a century, and the advent of still newer instruments of observation based on the phenomena of radioactivity, X-rays, the conception of the electron, etc. Our eyes are now more capable if we measure their capacity by the extremes in size of what they can see. Our powers of detecting vibrations is much greater than that to which the unaided ear can attain. Our sense of touch, our estimation of dimensions, our sensations of temperature can be replaced, when we wish, by accurate and quantitative measurement. We gain a new sense by our use of electrical and magnetic instruments, the microscope, ultramicroscope and telescope, and the result of all this is that we become conscious of a world which is hidden from our unaided senses. There are constant movement and change, processes animate and inanimate, in our world ; we ourselves are a part of it, and our own lives and activities, voluntary and involuntary, are involved in what goes on in it. We are deeply concerned with this wider world whether we are conscious of it or not. Science shows us its existence, observes its working, and science itself consists in such knowledge of it as we have been able to accumulate, together

Science and the Social Studies

with all the reflections and arguments which that knowledge arouses in our minds.

UTILITARIAN AND CULTURAL SCIENCE

How does this knowledge of our extended world affect us? There is the utilitarian side to this question, and also the cultural side ; but there is no distinct boundary between the two. Base and greedy desires are often associated with, and give an unpleasant sound to, the word ' utilitarian '. This is probably due to the fact that the business world is not primarily interested in the investigation of social life, or in the formulation of what the scientific attitude has to contribute to it, but if ' utilitarian ' means making a man of use to himself and to his fellow man, the word is rescued from that unpleasant association. In this sense it covers the knowledge of how to treat one's own body, how to conduct one's own business as, for example, a medical man, an accountant, an artisan or as any other member of the community ; how to help others, how to make use of public services, how to drive a motor-car and so on.

The utilitarian side to science merges obviously into the cultural. As Mr. E. T. Harris has pointed out :¹ " Science is a social phenomenon, and is only to be understood in relation to the human society in which it has developed and is developing. Its principles and its applications are closely interrelated aspects of the same social phenomenon, and they must be studied in conjunction."

' A healthy mind in a healthy body ' is our aim. The nation's health, physical and moral, is one of our greatest cares. We all know the extent to which science is applied in the fight against malnutrition, evil infection and disease, on behalf of children and others. Every fresh insight into the world beyond the unaided senses is eagerly

¹ ' School Science Teaching ', by E. T. Harris. *School Science Review*, No. 92, November 1942.

Social Studies and World Citizenship

examined as a possible source of help. Bacteriology and the powers of the microscope, the curative powers of X-rays and radioactivity are on trial with great success, and the most modern developments of organic chemistry are used in the study of the processes of the living body in health and disease, as the profound effects of virus and vitamin, sulphur drugs and other chemo-therapeutic agents are realized, and their actions are slowly brought to light.

The national food supply depends upon the use of all kinds of scientific knowledge. Transport from overseas raises problems of physics and chemistry, of refrigeration, gas storage, dehydration and other means of preservation. Storage conditions of food, from entomology to biochemistry, must be watched and cared for from the warehouse to the shop, and from the shop to the table. Similar care must be given to home-made produce. The problems of agriculture and horticulture—the production of food on a modern scale—are made possible only by modern science.

The same conditions prevail in every form of modern industry—steel, textiles, potteries, electricity, shipbuilding and navigation, aviation, all means of transport, and in the development of new materials, such as plastics, etc. Mankind makes use of the knowledge he has gained to the extent that his health and work, and his means of living, and his habits are profoundly affected by it. Now the question arises: How can we prevent the use of our knowledge for purposes which we consider to be evil? This store of scientific knowledge can be entered by anyone, and drawn upon according to his desires and abilities.

The satisfaction of personal desires is a very strong incentive, and those who have selfish ends in view are quick to seize their opportunities. A general understanding of this store of scientific knowledge will tend to increase the proportion of those who will make good use of it, and also help those who have the power, and are well inclined, to check those who would abuse it.

Bearing in mind the conditions under which our pupils are going to work and live, and still keeping to the utilitarian point of view, we must ask ourselves what knowledge of science we can reasonably and profitably give to them? Without attempting anything like vocational training, we should try to make our pupils receptive, ready to appreciate what is told them in the name of research, and to respond to advice. The proprietor of the food shop should understand why he should treat his goods in this or that way, so that the care which the wholesale manufacturer takes in fulfilment of the results of his researches are not negated by its treatment before it reaches the consumer. What a great boon it would be if the housekeeper and the heads of the family knew enough about biology and biochemistry — even if they never hear these actual terms — to understand what the medical man and the health officers can tell them. The cook should understand what is told her of gas or electricity and their economical use. What a blessing this would be in a time such as the present when the word 'economize' stares one in the face at every turn.

The employer and the employee should be in agreement to receive knowledge and ideas which will benefit their work. A great hindrance to industry in our country has been the difficulty of persuading the small man who employs only a few hands to use the knowledge of new materials and new methods. A large firm often has its own research laboratories or includes on its staff those who can appreciate the developments of industry. If a citizen accepts a public position from his fellow citizens, and has control over the expenditure of public money, he should be able to appreciate the advice of the experts, and understand what he is told about public health or town lighting. The nation as a whole should be scientifically minded so that public opinion can be instructed in great matters such as public health, nutrition, physical training, town planning and the avoidance of waste. The problem of waste should be stressed as an important factor

Social Studies and World Citizenship

in times of peace as well as in the more difficult times of war. An instructed public opinion is not so readily deceived by pseudo-scientific arguments, claims and advertisements : but the quack still earns a living far too easily.

The cultural side refers to the effects of science on the minds of children and of the men and women they will become. "Of all the claims made for the inclusion of science in a school curriculum, the strongest undoubtedly is that which stresses the cultural value which the subject possesses."¹ The cultural value of science is derived from its many lessons. We learn of the littleness of our powers and actions, and at the same time we are encouraged to increase them by observing, thinking and planning. The cultural side of science teaching brings it into close relation with all our efforts of every kind to make the pupils see what is good and beautiful. It may give them happy interests in their leisure time.

The humanities and science should work together. Whatever is done at the dictates of the humanities is based upon observation of the world, its natural processes, and of the behaviour of living beings. While the humanities study the doings of men, natural science helps to explain their conduct ; while the humanities teach us to work for the common good, science shows how to make goodwill more effective.

Few of the children we teach will become research scientists, but all of them will grow into citizens, who as a part of the State ought to take an interest in public well-being, the health and happiness of their fellows, and all will carry with them to the end of their days a living body obeying certain laws. The Board of Education Pamphlet No. 89 says : "A knowledge of the facts and principles gained by scientific workers should result in a more rational mode of life ; not only is such knowledge of benefit to the individual, but to the community as a whole".

¹ From the Report on the Teaching of General Science prepared for the Science Masters' Association.

Science and the Social Studies

BIOLOGY AS A SOCIAL SCIENCE

Until quite recently biology has been neglected, and hygiene treated in a dry, irrational manner. Hygiene teaching has consisted of the elements of physiology and a realization of the dangers of alcohol, and has had little connexion with life and the well-being of the community and the individual. The Board of Education publication *Suggestions on Health Education* is very valuable, because it has a wide outlook and relates the subject to many branches of science, especially biology, and to history and geography. The great teacher, T. H. Huxley, fully realized the value and nature of scientific hygiene teaching. His whole attitude to science in education is worth studying.¹ To him hygiene is just one aspect of a knowledge of the art of living, of realizing ourselves in Nature.

The life, the fortune and the happiness of every one of us, and more or less of those who are connected with us, depend upon our knowing something of the rules of the game infinitely more difficult and complicated than chess. . . . The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always just and fair and patient. But also we know to our cost, that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid with that sort of overflowing generosity with which the strong delight in strength. And one who plays ill is check-mated — without haste, but without remorse. Well, what I mean by Education is learning the rules of that mighty game.

Hygiene makes more than a personal appeal, for its social applications are among the most important of problems which true citizenship must face. One of the most curious and disappointing aspects of modern life is the complacency with

¹ *Collected Essays*, Nos. 4 and 7.

Social Studies and World Citizenship

which many accept disease, ill-health and its concomitant misery, as though it were a part of the natural inheritance of man.

The place of science in the post-war era was outlined by Sir John Orr in an address delivered by him in Cambridge in 1942. What we need to go for in the new world is not the application of physical science for the production of goods to get money-power, but the application of biological science to build better men and a better society. The first step in the new world is the abolition of poverty, and we must concentrate on building men and women before we build new cities. Sir John has expressed the view that the age which is now passing is largely the age of physical science, with its inventions and discoveries, which have given us a certain power over the forces of Nature. We as teachers would do well to ponder over this, because in all schools from junior, through senior, to secondary, the physical sciences have played a predominant part. It is to be hoped that eventually the age of physical science will be equalled by one of biological science — the study of life in all its manifestations.

It may be surprising, but it is nevertheless true, that in spite of new inventions and discoveries, the standard of life up to 1840 or 1850 fell below what it was before. The reason was that instead of applying the new machines wisely men had applied them to produce goods to sell to get money. It was not that men, at that time, were individually bad, but their whole background was bad. The fundamental idea of the age was bad, and not only that, men did not have the vision that this system must inevitably collapse as it did during the war of 1914-18.

The war of to-day is destroying the age of the application of physical science to the production of money-wealth. Money is losing its power. The age of physical science is being destroyed by the machines which the system itself created. The old ideas are going with it, and to talk of

Science and the Social Studies

reconstruction in the sense of getting back to 1938 is to talk nonsense. The teachers of to-day must realize this.

In spite of the fact, however, that they have been driven by the wrong ideal, the people of Great Britain are people with an extraordinary sense of justice and kindness. They still retain a grasp of their old religious and ethical ideals. It is because we realize that these ideals cannot exist together with the type of world domination sought by Germany and her satellites that the war is being fought.

A first step in the new world must be the abolition of poverty by feeding, clothing and housing the people at large.¹

In the future, biological science will be applied much faster than it has been applied in the past; and this will be done chiefly through education. We must concentrate first on building men and women. That is more important than building new cities. And all this can be done only by purposeful teaching of the biological sciences, and if we do this properly we shall find that we are not far off the Christian ideal.

It is difficult to quarrel with this thesis put forward by Sir John Orr. In fact, we as sociologists might well pause here for a while and consider biological science in the light that he would have it, namely, as a social science of the first importance.

At a conference of teachers held in Manchester during 1941 and again before the annual meeting of the Science Masters' Association at Rugby in 1942, one of us (L. J. F. B.) presented biology as a social discipline and found considerable enthusiasm. The present biological syllabuses are unsatisfactory from several points of view, and this applies especially to man. In most syllabuses he scarcely finds a place. Let it be said at once, however, that we do not suggest that man becomes the 'type' animal in biology.

¹ See *Fighting for What?* by Sir John Orr. Macmillan & Co. Ltd., 2s. 6d. net.

Social Studies and World Citizenship

This is not desirable, especially since in many respects man is the biological exception. Yet there is every chance nowadays of making biological teaching more sociological since the tendency is to teach biology on a functional basis. Thus man can be used often as an illustration. This seems so obvious as not to require mention, yet in many schools man is almost completely ignored. Why, for example, go to the trouble of demonstrating respiration in an earthworm if you fail to demonstrate it also in man? Furthermore, the teacher should take every available opportunity when considering the life and living of plants and animals to correlate such living things with men and study their impact upon human society.

Many teachers still do not realize that biology, a subject becoming more and more widely recognized as one of the most important of the sciences in education, is not merely the union of zoology with botany, but is really the *science of life*. Biology goes much deeper than natural history. Yet it is difficult to conceive of biology being taught successfully in the very youngest grades. It is probably much better to utilize the child's instincts of wonder and curiosity in the junior schools (up to about 10-plus) and stick to natural history. From then on, however, biology should come into its own, based on the natural history observations made in the formative years.

But from this stage onwards the teacher must make his subject a social study and not merely an academic one. In fact the same can be said of all the sciences, though more so of biology than any other. There is still a tendency among many teachers, especially those with scientific leanings, to make their scientific teaching too heuristic in that they lean too much towards teaching science in the spirit of research and discovery. This may be all right in the universities, but in the schools it leads to the pupils missing other aspects of their studies which are of equal importance. Applications and implications of science are as important as discovery itself.

Science and the Social Studies

PRACTICAL SCIENCE TEACHING

There is, too, considerable danger in pressing for so much practical work in schools. No-one doubts the inestimable value of the laboratory where the child can find out things for himself, or the countryside where he can make his own observations and collect his own specimens ; but there is the danger of pressing such practical work too far in favour of the minority who are indeed potential scientists. The tendency here is to ignore science as a cultural discipline and treat it almost solely as technology. Practical work cannot, of course, be abandoned altogether since it is essential in order to drive home basic facts and indeed to satisfy the various instincts of the pupil. Furthermore, to inculcate in the school child the spirit of discovery is all very desirable, but the teacher must maintain a sense of values, realizing that by far the majority of his charges are unlikely to take up science as a profession in later life and that, in any event, many of them have no leaning that way. But science as a social study is a different matter. It is difficult, for example, to see what cultural benefit any boy or girl can derive in later life from an empirical knowledge of the analytical tables or the formula for water. On the other hand, a knowledge of the everyday applications of chemical analysis can have certain cultural repercussions.

The fuller education of the pupils must always be borne in mind. We are not training future scientific specialists and must therefore always keep before us in our teaching the philosophy of science placed in a historical background and above all the impact of science on society.

One important factor, however, especially in science teaching, must be taken into consideration, and that is the time factor. Teaching hours are comparatively short. If the ideal educational syllabus is to be achieved, however, one must decide what shall be taught and how much of what, and in coming to this decision the dead wood must

Social Studies and World Citizenship

be cut out and new shoots encouraged. In other words, a more balanced curriculum is desirable, and this must be periodically revised. Therefore, in spite of the time factor, if it can be agreed that a certain thing should be taught in schools, no matter what it is, then time should be found for it.

BIOLOGY IN PRACTICE

Let us take the actual case of biology again and see how this can be worked out in practice. Social biology, as we might consider it, is the science of life as it affects man himself, and properly taught will find itself invoking the aid not only of formal botany and zoology but also of other specialized biological sciences such as medicine, agriculture, anthropology, ethnology and sociology. Social biology in the narrower sense consists of a comparative account of the anatomy and physiology of the human body followed by further enquiries into man's place in the web of life, the nature of diseases, especially as they affect man, inheritance and so forth. But these are the narrower components of social biology : its potentialities and applications are legion. Surely the study of the biology of mankind must not be regarded merely as a detached and academic survey of structure and function. It must go further and launch bravely into investigations of all these powerful individual social relations which are biological in origin. Such problems as the results of good and bad nutrition are involved ; so also are population movements and their attendant effects, not excluding war. Soil and its significance is another aspect. So also is the influence of psychological study as a powerful weapon in the hands of thinking and feeling man. Social biology is, therefore, one of the most important branches of science as it should be presented in schools, for it is not merely the study of man, but also of mankind.

This can be taken still further. Knowledge of the general principles of positive health is essential in these modern times

Science and the Social Studies

of urban living, yet, unless special classes in so-called hygiene are held, it receives scant attention. Aspects of healthy living such as fresh air, housing, exercise, personal cleanliness, human parasites, risk of infection, industrial diseases, etc., need not necessarily be grouped together under the general heading of health, because pegs on which such arguments in this connexion can be hung are constantly cropping up in school lessons. Health problems can therefore be considered at various points in the school curriculum, thus giving, apart from empirical knowledge, what is just as important, additional interest. Here we have one example, which the teacher himself can amplify and thus help to eliminate the soul-destroying division of educational practice into water-tight compartments called 'subjects'. Perhaps the time is not far off when such artificial divisions will disappear in our schools and the word 'subject' will go for good and all, and, as Mr. M. L. Jacks wrote in *Nature*, "a good riddance". As Sir James Barrett also wrote in *Nature*: "All universities naturally divide their work into compartments, but the great problems of life very often do not fit into any compartment, and have to be attacked by other methods; hence the need for some form of sociological training".

Another aspect of science which should be treated in a more sociological manner, especially in junior and senior schools, is that of nutrition. The science of nutrition was beginning to take shape long before the war. For example, people were beginning to become conscious of vitamins though very often along the wrong channels. There can be very few people to-day who have not heard of a vitamin, yet it is doubtful if many could tell in a simple manner what a vitamin is or what it does. Vitamins should therefore form a topic for teaching, and the school is the place for this. The history of the work on vitamins, from the empirical observations of the navigator Hawkins and later of Dr. J. Lind to the biochemistry and physiology of to-day, can be of considerable educative interest and value. The teacher should

Social Studies and World Citizenship

find little difficulty in collecting the necessary information. Any good text-book will give it.

The same can be said of other aspects of nutrition. The sociological and economic implications of nutrition have been brought out very clearly by such workers as Sir John Orr, and their work is now receiving the consideration it deserves in the planning of national health and diet. But this has been due to the exigencies of war : it must continue in peace-time, and the basis for its continuance lies in the schools. A detailed knowledge of the chemical composition of carbohydrates, proteins, fats, vitamins and mineral salts is not necessary, but some knowledge of the significance of food-stuffs in relation to energy, body-building, malnutrition, deficiency diseases, etc., is desirable. If any teacher entertains any doubts about all this, let him ask himself what will be the first and foremost task of those in authority after the war is over. It will clearly be to feed the starving peoples in various parts of the world. Useless will it be to talk of reconstruction and a better new world order if we cannot put them into effect owing to the fact that many parts of the world are in revolt, and nothing has been more efficacious in causing revolutions than famine, unless it is religion. Here, therefore, is biology presenting itself as a social science.

Technical knowledge which might be considered for inclusion in science courses, especially in rural schools, are farming and gardening. Rural schools often include these subjects in their curricula, though they are usually treated more as vocational subjects ; but their sociological implications cannot be denied.

Another important individual to whom sociological science, especially social biology, would prove useful is the future mother in her home. The home with its family life is a veritable sociological unit. Yet few mothers are technically prepared for the responsibility of guiding that unit, having little or no knowledge of such subjects as normal

Science and the Social Studies

psychology, health, hygiene, nutrition, sex, child development and child guidance.

Human reproduction must take its logical place in the school curriculum. It should neither be avoided nor ignored: nor again should it be over-emphasized. By far the majority of schools which deal with sexual reproduction in general in their courses in biology, giving illustrations from plants and animals, usually stop at the stage where human reproduction would take its logical place. This is clearly undesirable, since it often tends to rouse an unhealthy curiosity in the child. Human reproduction could be brought into that part of the curriculum dealing with heredity in plants and animals, or it could be placed on a more functional basis in a course of lessons on sexual reproduction throughout the living world, or it could be put on a physiological basis and considered in connexion with glands, hormones, etc. The choice must be left to the teacher.

Whichever way it is considered, it would naturally lead on to elementary treatment of evolution, variation and genetics. Here are offered countless opportunities for the study of man and society. The biological conception of ethnic groups, for example, could be considered, thus, especially at the present time, counteracting the poisonous effects of the prostitution of such theories for political ends as in the Nazi Aryan theory of *Herrenvolk*. A general review of these subjects would develop a social consciousness among children and students towards people of weak hereditary endowments.

A general idea of the origin of man would naturally follow instruction in heredity and evolution. So, too, could the origin of many of man's social attributes which would involve an elementary study of the main conceptions of anthropology, ethnology and archæology. This is scarcely touched upon in schools. A review of the origin and history of mankind would logically lead up to the present status of man in the present world and hence to the destiny of man-

kind. Modern science is changing the environmental setting of man at an ever-increasing rate. This calls for active and continuous readjustments (adaptation) both physically and psychologically. Here social biology through an appreciation of the emotions can arouse a better social conscience since it can formulate new social standards. For example, nutritional deficiency could be eliminated in a measurable time from Europe, as shown by Sir John Orr. It would not take much longer to do the same thing in the more backward British colonies, as shown by Lord Hailey. Eventually nutritional deficiency could be attacked and eliminated from the whole world, as envisaged by Mr. J. G. Winant.

So-called abnormalities in man are now much better understood than they were. In many cases they have been freed from mythical and magical taboo, and are now known to be psychological or hormonal. Knowledge of the causes of such abnormalities would bring a more practical and less sentimental sympathy from the general public, and especially from those in authority. A more rational view of what is right and what is wrong would surely be the outcome of all this. These aspects of social biology should, of course, not be presented formally to the children, but they certainly should be studied by teachers so that the teachers may be adequately equipped to deal with situations as they arise.

Social biology has given a fresh and more balanced approach to personal evaluation and character training. The teacher himself would get a better insight into the character (normal and abnormal) of his pupils. It would eventually liberate the vexed question of sex from the ignorance, taboos and emotional complexes by which man is still hemmed in socially.

Social biology, as indeed all the social sciences, should therefore begin in the school, but, unlike so much of the formal education of to-day, it does not end with the school years. It is lifelong and continuous. During school years only the sociological attitude can be developed.

Science and the Social Studies

SCIENCE AS A SOCIAL DISCIPLINE

The social sciences are not easy to teach. But in spite of this they should be developed because (a) they are more effective in facts and ideas ; (b) they can be far more interesting in that they show a closer community with man and his environment ; (c) they rely less on routine laboratory experiments but lead to demonstrations and experiments on the self, and other activities such as visits to farms, factories, water-works, hospital laboratories, council chambers, etc., and to talks from such officials as politicians, foreign visitors, medical officers of health, nurses, etc.

In science treated as a social discipline man himself becomes the centre of interest, seen against a background of all living and non-living matter to which he is related. It leads to an elementary though intelligent study of such sociological problems as individual and public health, of nutritional standards, housing, population movements, race and nation, problems of family life, of the relations and responsibilities of one person to another, and of the social policy of the State. Social science brings up questions of personal conduct, or moral values and character formation, and of the most intimate relations of one individual with another. Penetrating further into the realm of the mind, we are faced with problems of the ethical basis of philosophy and of the ultimate ideals of life itself.

Teachers must realize that knowledge is often decades ahead of educational practice, and it is therefore up to them, among others, to see that the lag behind general opinion and what is already known is made good. Social science must not end in being just another educational discipline : it must be given effect in public administration and national policy, since national policies are the mass movements of mankind. How deeply involved the social sciences are in national policy is evinced in the present war. For example, the whole policy of the Fascist powers rests on conceptions of social biology

Social Studies and World Citizenship

which were disproved by leading biologists some decades ago : while the conceptions themselves spring from human attributes and environmental conditions no longer holding full sway in the countries of their origin. In contrast, the democracies, often almost unconsciously, all too tardily, are in the process of putting into action what is best in scientific knowledge ; for example, in the schemes for free milk, health protection, social security, etc.

Yet the universities and educational authorities still do not seem alive to all this. The widespread apathy with regard to pressing problems of sociology affecting the nation's future is a sad reflection on the ideals for which we are now at war. But, in spite of this, the outlook for the social sciences is now more favourable than it has been for a long time.

Only one or two points have been made in this chapter, especially in connexion with social biology, to show how important are the social sciences to educational principles and practice. Like other subjects they have special applications in special cases and emergencies, and they certainly have their novel and even unique problems during war. In fact, there is scarcely any need to enumerate the special war-time problems which are worthy of consideration from the point of view of the social sciences. One example is sufficient. The whole problem of evacuation was one of the most successful experiments of our time at the beginning of the war : that is, so far as the actual evacuation itself was concerned. But there seems to have been very little consideration of biological and psychological aspects of the case in the reception areas themselves. Authorities, for example, apparently under-estimated the strength of parental affection, or over-estimated parental self-control. Insufficient regard was directed to the emotional unity of the family, and just as little to its economic unity. That is why the initial success of the scheme has generally been negated. Had all those concerned appreciated the sociological principles involved, the failure of the whole scheme might never have occurred.

Science and the Social Studies

At no point in the nation's history have young people had such freedom and independence as to-day. Never have they had such opportunities of following the wrong lines of individual and social development : but, complementary to this, never has there been such an opportunity for teachers to offer correct guidance. Never before has there been such opportunity for teachers to build up the character of the younger generation on a foundation of true knowledge of personal worth and thus to prevent them from being lured away by the cheap type of personality appeal in which an individual is singled out for the special favours of fortune, as in the cinema. Here emotions come before understanding and personal success bears no relation to the common good. So much depends nowadays upon mutual sympathy and understanding. All this was shown in 1941 by messages sent by Mr. Winston Churchill and others to the International Youth Rallies telling youth of its responsibilities towards the nation. But we, as teachers, must also bear in mind that youth in a social sense has definite claims on those of maturer years. Youth deserves our help, but how we are to carry out that obligation is a matter for the teacher, among others, to decide. For teachers must realize that it is easy to misguide youth *en masse*, as shown by Nazi Germany where the Hitler Youth may be considered to be, probably through no fault of their own, the workers of iniquity and of primitive passions. If it is possible to organize and misguide youth, then it should be just as equally possible to organize and guide youth along the right lines. This must be done chiefly through the schools, youth organizations, etc. : but teachers must never close their eyes to the fact that the main unit is the family itself. It is necessary for them to impress upon youth the biological and sociological principles of family life and to make them realize, as few of them do, that (as Cardinal Hinsley once pointed out) the dignity of the family lies not solely in the begetting of children.

Social Studies and World Citizenship

UTILIZATION OF LEISURE

Closely connected with all this is the utilization of leisure. One of the chief aims of the teacher should be to train his pupils to use their leisure to the best advantage both in their formative years and in later life. The shorter working hours and longer holidays will make leisure hours a more important problem, and the pupil should come in contact with a number of studies which may aid the development of strong sentiments in later years and form the basis of useful hobbies. Science is not alone in this matter, but subjects which are connected with science more or less directly form a greater number of 'after-work' occupations than any others. The gardener will benefit practically if he knows something of plant propagation, soil physics and chemistry, including scientific manuring and pestology. Many instances could be given where hobbies which do not arise directly from the application of scientific principles are enlarged, improved upon and rendered more pleasing by a knowledge of science. A knowledge of chemistry is an asset to the collector of coins and stamps. Musicians, painters and sculptors call in the aid of science and even the problems of rowing and golf have received a physical and mathematical treatment. Every year brings fresh applications of physical and biological sciences to the problems of alleviating pain, curing diseases, prolonging life, and the preservation of health. An ever-widening knowledge of physiology is pointing the way to a more natural mode of life as regards diet, clothing, sunlight and fresh air, and an indication of possible developments in the art of healing.

CULTURAL SCIENCE

The study of the applications of science and scientific methods learnt at school should pave the way for an appreciation of the problems of society in later life.

In closing this chapter on one of the most important of

Science and the Social Studies

the social studies, we cannot do better than quote the opinion of Professor A. G. Tansley in his Herbert Spencer Memorial Lecture in the University of Oxford in 1942 :

Scientific culture, then, must take its place on equal terms beside the literary and artistic cultures. Entirely apart from its indispensability for the material comfort and safety and health of modern urban populations, science has intellectual, ethical and æsthetic claims of a very high order. Its achievements are particularly characteristic of our own age. During the last half-century Europe has not produced poets or musicians who can compare with Shakespeare or Goethe, with Beethoven or Mozart, but it has produced several men whose discoveries are equal to the greatest in the history of science and very many of conspicuous talent, though not of genius, who have contributed between them a much larger body of sound scientific work than has been produced in any comparable period of history. Why, then, we naturally ask, is science regarded with dislike and distrust by too many cultivated people who are supposed to have a liberal education, and by the great majority of the population as a rather mysterious, esoteric agency which produces all sorts of marvellous mechanical contrivances but in which they have no part or lot? It is, I think, because scientific education has been kept in watertight compartments and almost exclusive stress has been laid on its material achievements to the neglect of its cultural values.

It may be objected that it would be impossible to give the masses of the population a liberal education in science, that science for the vast majority can never mean more than a technical training in some particular branch that is materially useful. But if the hopes of progressive educationists are realized, the aim of the future must be to put a liberal education within the reach of everyone. It is my contention that liberal education in any full and worthy sense must include a broad introduction to science, along with other elements of knowledge and training which develop the mind, widen and deepen its scope, and do all that education can do to produce citizens equal to the opportunities and responsibilities of the future.

It is difficult to envisage a future citizen being successful as such yet entirely ignorant of science as a cultural discipline.

Chapter VII

RELIGIOUS INSTRUCTION AND THE SOCIAL STUDIES

APPLICATION OF CHRISTIAN PRINCIPLES

IN a speech made in February 1942, the President of the Board of Education said : "The State should give more particular attention to the training of teachers. The training college should be the source of spiritual values upon which the teaching of religion must be based. It should be, too, the fount of all educational inspiration and endeavour in the country."

In considering this problem, the teacher must guard against too much emphasis on formal religion. There is still room for greater democratic principles in formal religious practice. The old patterns of religion still hold sway, and while they do so there is little chance of a complete democracy. In the past, many wars have been fought because of scruples of formal religion, and though there are welcome signs of more collaboration and sympathy between the various religious sects, there is still much to be done in this connexion. Until the problem is wholly solved, complete democracy seems impossible. As Professor J. K. Hart, of Columbia University, has so aptly put it : "Primitively, religion stood for the wholeness of the group. Now it often stands for the fractionating of the community, the group and even the individual. This is not democracy."

So far back as 1932, a young teacher said : "The time will come when teachers will be appointed for their spiritual as well as their academic qualifications". That young man was a prophet. We agree with the President of the Board of Education that all teaching of religion must be based

Religious Instruction and the Social Studies

on spiritual values, and so should all other subjects. There has been far too much controversy on the question of the teaching of religion. The principal of the Hull Municipal Training College once argued that there has been too little discrimination in the use of the Bible and in our emphasis in teaching, because these were unrelated to the child's development, particularly of his emotional life. 82431

Christianity began at a time when Greek philosophy, distinguished by its individualistic aims and scales of values, had been consummated by Roman militarism. The then world was war-weary and aimless. Christ offered men a great purpose in life — one by which they could escape the soul-destroying insignificance of their own selves. It was an indivisible ideal based on faith, and thus, after certain initial trials and set-backs, triumphed and flourished. Such a profound appeal seems to have lost a certain amount of its potency to-day. Dictatorship has proved to be the *ruthless* control of the majority by a small minority, and it cannot (except for political ends) admit Christianity into its philosophy. Even the democracies have been guilty of self-seeking individualism, fanatical nationalism, selfish immigration laws, stone-wall trade customs and excise, *and even refusal to recognize any injustice in the world until it begins to affect themselves*. During the two past decades nearly every country in the world has, at one time or another, been guilty of "passing by on the other side", thus setting precepts and examples of such weak Christian faith as to encourage the anti-Christian dictatorships and their anti-social policies. The world is sick of all this, and looking for a philosophy in which individual materialism has no place and men can find their own souls. Christianity has offered this in the past; it can give it in the future. 15835

Education means nourishment, and a good syllabus provides the right food which satisfies hunger and aids growth to the next stage. Emotional growth has not been in our ken. We should be more aware of the new light on the importance

Social Studies and World Citizenship

of our emotions which lie the deepest in our human make-up and are really steering our lives. The raw materials of emotions arise from instincts and tendencies which develop into stable sentiments and attitudes which themselves should be organized and integrated around a master sentiment of purpose. Emotions should be attached from the early years to the right objectives, objects, ideas and persons.

Sir Percy Nunn once said : " We must encourage loves ". For this reason we must know what a child is likely to want to love at different stages, and consequently, as it is important for citizenship, use the fact that desire and will can and should pass progressively further from the self. Emotion and sentiment grow by what they feed on. In the Bible there is unique material on which the right attitude to citizenship — local, national and of the world — may grow ; and the social sentiments — fair play, freedom, truth, sympathy, responsibility and readiness to serve — may be developed. These qualities can provide and generate the motive force.

The moral and practical qualities of the good citizen provide our approach ; the choice of material is determined by our efforts to satisfy the pupil's needs — intellectual, spiritual and emotional. There must be sincerity in our teaching. As Professor R. L. Finney has written :

For the deepest needs of our souls is to feel ourselves benefactors of mankind. Only as we identify ourselves with the most sublime interests of humanity do we find a thoroughly social, and therefore the most complete, self-realization. We function as satisfied ends only through asserting ourselves voluntarily as a means. History's most constructive geniuses have been those personalities, from Jeremiah to Lincoln, who, answering the call of God in their own souls, gave themselves for the race. And they are but conspicuous types of undistinguished millions in whose breasts the same divine power has burned. . . . *What marvels might be wrought in the plastic souls of our youths if we ourselves but had the vision of great faith.* The passing generation of psychologists expatiated on the idealism of adolescence, but our high schools have scarcely made a beginning in the art of culti-

Religious Instruction and the Social Studies

vating it and harnessing it to social uses. What altruistic aspirations to social services might be kindled in the souls of our youth were they never deformed by the hard, misshapen figures of our unbelieving world. . . . Upon the generation of this social idealism the progress of society depends no less than upon scientific discovery. This is the leaven that keeps institutions from hardening into tyrannies. It is the ultimate objective of moral education.

It is difficult to say which age suffers most — the youngest who have been given the wrong food so that in their thoughts and feelings God was linked with negatives, with disapproval and even with cruelty ; or the adolescent who has been starved on a too narrow and over-familiar range of thought and spiritual conceptions just when his nature was hungry for width, richness and complexity, and who often found scripture unreal and unsatisfying. To the child with emotional need for protection, security and love, and therefore with capacity to respond to the satisfaction given to those needs, very impressionable, full of friendliness (and wonder too), we can show the love and tenderness in action in the central figure of Jesus Christ, the friend of all the little ones, rich and poor alike. His love leaves no-one out, and in the loving care of God, the little one's home was his universe. We take the children to the home of Nazareth and the homes of the children of all lands.

Here is the first step towards international friendship. Prejudice (for and against) can be traced right back to the early years. The bias of character and attitudes is laid in the first five or six years.

For the pre-adolescent, high-light and emphasis fall differently. This is an assertive, vital, zestful period — more of romance than of realism. Imagination has to be curbed to reality. Heroes — real heroes — and on a grand scale, triumphant (doing the impossible), must be presented for emotional outlet and development, by way of enthusiasm, admiration and imitation. If love was the earliest note, then

Social Studies and World Citizenship

it is now hope and adventure. It is not the Gentle Shepherd, but Jesus the Hero, the hero of heroes, worker, lord, master, captain, whose standard and commission set a tremendous task. The background of His life is enlarged — markets, roads, bridges, tolls, the carpenter's shop, have their significance — where the Carpenter of Nazareth made common things for God.

What a picture gallery of diverse heroes and biographies we have from the different ages. In the Old Testament we have David and Amos, kings and prophets. These should not be taken as preachers, but as vivid personalities who, fearless and forthright ('David' signifies beloved, and 'Amos', strong and courageous) in taking an unpopular strain, help to make a real step forward in our sentiment formation. This admiration of moral courage could be brought up to date by picturing the prophet Amos, as a highland crofter on the steps of St. Paul's Cathedral at the time of Walpole, declaiming against his 'peace at any price' movement, or more recently still against the appeasement policy of some of our leaders, or against the 'Blimpery' attitude which has brought so many disasters upon us.

There are the prophet heroes — the hero spokesmen of God — alongside the soldier heroes and the active heroes since the advent of Christ, such as St. Francis, Livingstone, Schweitzer, to mention only three of the very many recognized and unrecognized in the power of Christ. We must paint these characters accurately and vividly on a large-scale canvas for our children, and by so doing we shall be evoking and developing a ready, imaginative and emotional response to heroic activity in wide and diverse directions of thought, giving practice to seeing inside the lives of others — surely the very essence of citizenship. There are also the heroines such as Florence Nightingale and Elizabeth Fry, no less important than the heroes.

One cannot detail all the contradictory qualities in the great expansion at the senior stage. The adolescent is a new

Religious Instruction and the Social Studies

person. Emotionally we can depend on using the higher impulses of response to higher resolves, to reverence for beauty, imaginative vision, the desire to create, to serve chivalrously, and these, together with the less attractive energies, can be harnessed to the best ideals of service. Interest in the self becomes more acute, and yet with this interest there is growing social consciousness, the team spirit, the idea of working for a cause — quest and not request.

Although the pupil remains a blunt realist and quickly detects the sincere from the false, the idealist is being born, and the abstract ideas of right and wrong, justice and injustice, become potent. There is hot anger with injustice — the right kind of phase to pass through before youth leaves school to go out into an expansive and complex world. Intellectually, youth is critical: he likes to trace cause and effect, to classify, to co-ordinate, to 'make sense of things', find a key to their purpose. Without recognizing it, he is needing and seeking the harmony key in his very contradictory self through directing and unifying the right feeling and activity, moving towards some supreme objective in life.

Scripture with the adolescent age, rightly taught, gives a wonderful opportunity to help satisfy those needs. Expansive, complex, spacious material is offered in the wide sweep of the Bible. For example, in the Old Testament we have the development of a nation's soul, and its ideas of God, through its history seen against the background of tremendous moving events of empire. (A similar movement seems to be taking place to-day.) For the purpose of citizenship, we must underline in the evolution the message of the prophets and their attitude to luxury and the denial of human rights, their care for the poor and needy, their demand for social justice and righteousness and for a religion which has joined forces with morality.

Here we have the first attempt in history to stress social obligations:

Social Studies and World Citizenship

. . . Let judgment roll down as waters, and righteousness as a mighty stream (Amos v, 24).

Sow to yourselves in righteousness, reap in mercy (Hosea x, 12).

The words of the prophets ring out beyond their own lands, in fact, to every land on the face of the earth, as their spiritual horizon and ideas of God become less localized :

. . . To the ends of the earth, from the north and the south, from the east and the west, they shall come to the Light.

Nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah ii, 4).

The life of Christ provides all we need to bring out the idealism, the creative service which inspires citizenship : but it must be taken from yet another angle. Christ must be made real, and consequently must be ' seen ' in the social, national and religious circumstances of the time and place into which He came. His native country was a cosmopolitan and industrial, as well as agricultural, country. It had, for its size, a greater jostling of races, classes and creeds than any other country at that time.

Him evermore behold walking in Galilee
Through the cornfields waving gold,
By hamlet, wood and wold
And the beautiful shores of the sea.

This was quite correct, but He walked the streets of the towns as well as the country lanes. Galilee was no tucked-away province ; it possessed great roads, some of the oldest in the world, and there was a ring of towns around the lake with their fish-curing factories, arsenal and shipbuilding. The " multitudes " were actually Greeks and Romans, in addition to the native population, and everywhere were barriers of hatred, contempt and oppression, race, nation and sect.

Let us follow the political intrigues and revolts of Christ's day. Let us set Jesus in the midst of the tingling realities

Religious Instruction and the Social Studies

of political strife in the thronging towns. Let us study Him, His life and actions with that background ; let us see what He did ; listen to what He said. He ignored all barriers. Simon, the zealot and fanatic against Rome, and Matthew who gathered taxes for Rome, were His friends. He denied Himself to no-one, being at the service of the Roman centurion, the Greek scholar, the Pharisee Nicodemus, the woman of Samaria, the leper, the outcast. Whoever needed Him was His neighbour. He was the ideal and practical citizen. He lived in practical self-giving. He served, and still serves, the common humanity. Surely this can inspire a response in chivalrous service and allegiance.

What about His teaching ? We must not take Christ's teaching piece by piece according to the age of the scholar, but stress its essence — a simple Christian philosophy of the good life, the chief principles being the fatherhood of God and the brotherhood of man, principles which supply meaning to all human relationships. The gospel which Christ taught was, and still is, inherently social in implication and application.

There is such vital invigoration in Christ's message. There is the inspiring harmony of quiet receptivity and active energy. Youth likes the energy best — the energy of the man who will find the pearl ; the man who hammered and hammered on the door until he got the loaves ; the one who would hack off his hand to enter into life. This energy is against half-measures ; it is all-out, as is the player in a football match.

It is not possible to enumerate all the topics in the Bible, but they all show that the Christian religion is co-terminous with modern life in all its aspects, from private to international ; they stress the infinite worth and the sanctity of individual life. These topics appeal ; they have relevance in their width and their creative dynamic force to youth's own qualities. As Sir John Orr pointed out in a recent address in Newnham College, Cambridge, we are very near

Social Studies and World Citizenship

the Christian ideal when we teach science (especially biology) as it should be taught, namely, as a social study. The converse of this, we claim, is also true. The true teaching of Christianity brings the taught into the closest contact with the scientific and social life of to-day.

The inseparable nature of science teaching and religious instruction was once emphasized very aptly by the Archbishop of Canterbury when he said: "It is true that the writers of the Old Testament tend to ignore the intermediate causes and go straight to the divine will as the explanation of all things; it is also true that this habit of mind, though perfectly justified and for religious purposes wholesome, is inimical to the development of science. Thus, if all your interest in a thunderstorm is exhausted by the perfectly true reflexion that 'it is the glorious God that maketh the thunders', you are unlikely to develop a science of meteorology. But when you have developed a science of meteorology you have not found an alternative explanation; you have only shown by what means the glorious God maketh the thunder. . . . 'If He thunder by law, the thunder is yet His voice.'"

There is in Christianity a stupendous quest and challenge, and to-day youth should be taught to see that Christ and His demand for sincerity and truth have been too large for men's small hearts. But Christ understood human frailty. Christian ethics are not impossible; they are just not played out, but are in advance of our achievement.

The bringing-in of the Kingdom is the realization of Christian citizenship. But this will not be compelled except by love. It waits for man's voluntary co-operation with God. In this creative co-operation in the acceptance of social duty and service lies the key to our own lives. It gives purpose and direction to our living; it makes sense of what we are seeking, and it is an ideal because "God created creators". In the acceptance of such a purpose as a predominant motive to be actively expressed in life can

Religious Instruction and the Social Studies

lie the integration of the pre-adolescent's personality, and through it all can forces be gathered into a vital unity. It has not only a humanitarian purpose, because its sanction, its centre and its reason are divine. Real freedom is rooted in the spiritual as well as the social order. The religious sentiment, with its centre in God, is capable of harmonizing and controlling all human emotions and therefore of completely unifying the whole personality.

When we discuss such questions as 'the love of God', 'neighbours', 'enemies' and so forth we can be helped very much by the thought of love, not only as an emotion but also as a willed attitude of mind in which we consider others' rights and needs in an international spirit, and never from a special kind of patriotism. Thus the needs of others come first and self-seeking last or never.

A discussion of the creative power of prayer might help to make it clear that the use of the human will is to clear away inhibitions and to form a channel for transcendent will, love and power. A discussion on "Blessed are the meek" will help to show that Christ was right; it is the gentle and not the aggressive who will possess the world worth having, the world for which we are now fighting and hope to reconstruct from the broken pillars of war; a world where beauty, love and trust predominate. The "Beatitudes" are a splendid description of a good citizen. Ever since they were first pronounced, empires have come and gone: come because they have developed the wherewithal for living; gone because they ignored the logic of the Christian ideal and thus never learned the art of living.

As the Archbishop of Canterbury once said: "For in Christ all divisions between men become negligible; and in Him 'there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman' — Japanese, Chinese, German, Pole, French, British — 'but Christ is all and in all'". Youth can appreciate this diversity within the unity of the commonwealth of God. The achieve-

Social Studies and World Citizenship

ment of such unity is adventure at its best.

Through all the letters of St. Paul youth can find the common-sense admonitions of social and civic duties and service. The final vision of the Bible must be ours too, that is, the New Jerusalem, into which go all nations with their kings and their peculiar gifts. There we find the Tree of Life with its leaves for the healing of all national and international troubles. Here is given the right sanction to nationhood. Cosmopolitanism — vague and indefinite — may not capture the allegiance of youth ; but the thought of the nations with their peculiar and almost diagnostic characteristics — German efficiency, French appreciation of art and culture, the meditation of the East, the child-like trust of the Negro, the British love of justice and freedom — all gifts enhanced and developed to their utmost and offered to the service of the oneness of humanity, can evoke emotional and spiritual response from the idealist and the realist of the school age if the teacher brings to bear the correct frame of mind.

None of this need be confined solely to practical teaching or to definite periods of religious instruction. The two greatest commandments, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbour as thyself", must be the basis of all social studies and education for citizenship. They can be evoked at all times — in actual lessons, in play, at meal times, in fact, always. It all depends upon the attitude adopted by the teacher.

But perhaps most important of all, the teacher must always bear in mind that the child is a born imitator — he is influenced much by precept and example. It is well and good to teach the children to sing "There's a home for little children above the bright blue sky" ; but those children need a good home on earth too. It is for the teacher, among others, to see that they get it; then there will be little difficulty in persuading the citizens of the future of the fundamental truths inherent in Christian ideals. Therefore, as we said

Religious Instruction and the Social Studies

earlier on, the teacher must be sincere in word and in action.

Thus, we must see that our leaders of religion are not the only workers for the Christian Church. We must all pull our weight, for, as Dr. Temple has said : " The Church — the very word means ' belonging to the Lord ' — is the People of God. Increasingly, as the Gospel is carried across the continents, it interpenetrates the nations. If its members can only become more conscious of its reality and its essential unity, it can be a spring of fellowship between races and peoples."

What has been written in this chapter so far may suggest fresh ideals of moral and social education for our schools, yet there is nothing essentially new in it, for it is the philosophy which was expounded two thousand years ago by the Founder of the Christian faith.

BIBLICAL CRITICISM AND COMPARATIVE RELIGION

At the beginning of the chapter, the reader was warned of the perils of over-emphasizing formal religion. We now go still further and consider the dangers of blindly accepting all the teaching of the Bible. We go so far as to say that the Bible is the most concrete foundation for modern teaching, yet, in the interest of truth, the teacher, at least, must be a critic of the Bible. Biblical criticism may also find a place in the teaching of the more advanced pupils.

This brings us to the point of asking what is the attitude of educationists at the present time towards religion in education. There is no simple answer to that question. It is probably true to say educationists differ as much in opinion as any other class of intelligent people. The matter may also perhaps be put in terms of common sense. T. H. Huxley described science as nothing but trained and organized common sense, but in doing so he limited the meaning of common sense. Wendell Holmes called science a first-

Social Studies and World Citizenship

rate piece of furniture for a man's upper chamber, if he has common sense on the ground floor. In any event the deliverances of common sense are not so constant and uniform as the deliverances of scientific method. Men of science can be found both within and outside the ranks of professed rationalists.

Since, however, science is the sworn foe of ignorance, besides being, as Adam Smith remarked, the great antidote to the poison of superstition, the man of science as such may be expected to make certain demands upon the advocates of religious instruction in the schools. He will be apt to demand that the results of genuine and unprejudiced scientific investigation shall be respected and accepted wherever scientific method is applicable. In the matter of Biblical criticism, for example, his sympathies will be with the modernists, who apply to the Bible precisely the same methods of research as are applied to other ancient literature, these methods being strictly scientific in the sense that reason alone is employed without the intrusion of emotion. It is scarcely necessary to add that the main conclusions, at any rate of the less drastic critics, have by this time found their way even into the junior school, where the teachers, unlike their grandparents, should not be troubled about the literal inerrancy of the stories of creation and Noah's flood. Recently, the assured results of New Testament criticism have also found their way into school editions, one of the best commentators remarking that "the truest reverence is not unintelligent acquiescence, but sound criticism". As for the creeds, the man of science, though he may have reasons of the heart for attending church services, cannot but feel uncomfortable when he hears phrases recited just because they are old, though both parson and people take them with all manner of mental reservations. That being so, he can scarcely regard them as suitable material for child education.

The modern study of child nature is certainly pursued

Religious Instruction and the Social Studies

on strictly scientific lines, by a goodly array of eminent representatives of science, as the literature of the subject will show. Whether or not the subject of religious education has received special investigation, it is safe to say that doctrinal instruction in religion for the young child is quite out of keeping with the general character of their findings. This point has been urged forcibly by Dr. David, Bishop of Liverpool, who, by the way, is an old teacher, and in this matter surely has the common sense of the teaching profession on his side. He recognizes the child, not the subject-matter, as the real centre of gravity in modern education, and he contends that formulated doctrine is not for children, at any rate at the pre-adolescent stage. At that stage, he declares, the issue between simple Bible teaching and definite or doctrinal instruction is no longer a live issue. The latter may be added at a later stage, but for the younger children the learning of a catechism can only amount to a species of psittacism, a parrot-like repetition of words without much meaning. This position, based on scientific research, has an obvious bearing upon the teaching of religion at the junior stage.

Another field of scientific inquiry relevant in the present connexion is that of comparative religion, the total omission of which in any course of religious instruction for senior pupils would be hard to justify at this moment in the world's history. Here again we are glad to be able to quote a dignitary of the Church. So long ago as March 3, 1941, *The Times* published a letter from Bishop Palmer to the effect that this war is not a war on behalf of Christianity, but a war on behalf of the rule of right against the rule of might. The unanimity of all British people, Christian and non-Christian, is, he wrote, not for "Christian civilization", but for "the very bones, the mere framework, of civilization itself", for that "which alone raises human society above bestiality". Similarly, Sir Richard Gregory has reminded us that Mohammedans, Buddhists, Hindus, Parsees, Jews

Social Studies and World Citizenship

and other non-Christians are fighting on the side of good against evil. The good is a common factor of all the higher religions. The Christian struggles to preserve a way of life of which the historical expression is for him to be found in the New Testament. More and more is he recognizing, however, that the aim of millions who are on his side cannot be so described. Hence the interest that is being taken in other faiths. There should be dispassionate search for truth. Such truth will do good and not harm to our growing youth.

Our spiritual relations with the United States being now closer than ever before, the position of religious education in that country is a matter of special interest. Many of the older American colleges are religious foundations, and maintain a religious tradition, whereas the curricula of the State universities and colleges do not include religion, though voluntary religious societies are numerous and active in them. In the schools, mostly of course provided by the State, the 'religious difficulty' as we know it does not exist, for the simple reason that the United States has adopted what we call 'the secular solution', not because of the triumph of any religious party, but because the unexampled mixture of races and religions has made any other solution impracticable. No doubt this arrangement accounts for the fact that we have had nearly everything to learn from the United States as regards the right organization of Sunday schools. Still, some of the most thoughtful Americans are not satisfied with the too exclusively matter-of-fact character of the school curricula, and regretfully admit some justice in the taunt that their 'go-getting' compatriots know the price of everything and the value of nothing. After all is said and done, however, we have to admit that the mighty Republic which unreservedly stands at our side in the fight of good against evil has no system of religious education such as ours. Yet the American teachers are clearly doing more than we are towards inculcating in their youth the duty of service to their fellow men.

Religious Instruction and the Social Studies

We are thus reminded of the fact, too often ignored in current discussions about education, and especially about religious education, that there is a psychology of the teacher as well as a psychology of the child. The relation between teacher and taught, with the consequent moral atmosphere of the school classroom, is a subtle and a powerful entity, perhaps fully comprehended only by the trained psychologist.

"Tests of orthodoxy imposed on teachers", writes Dr. Hensley Henson, "are impracticable, and even if they were not, are futile, for they conflict with democratic liberty. . . . You can multiply hypocrites, but you cannot guarantee interest and efficiency by those means." So Mr. Brockington, the very experienced Director of Education for Leicestershire, writes: "I say, and say again, put your trust in the teachers". Even an 'agreed syllabus' takes you nowhere, unless you can trust the teacher, who can quietly drive a coach-and-six through such a document, if he desires to do so. We have seen no evidence that he has the least desire to do so. All the evidence suggests that he (or more commonly she) desires to do his or her best for the children, as if they were his or her own children. That, we believe, is the simple psychological situation that prevails in the vast majority of classrooms. The great William James once said that psychology was not a science, but only the hope of a science. That remark was no doubt justified in his time, but the case is different now, notwithstanding the existence of contending schools of thought. We believe that no responsible psychologist would deny the strong probability that our account of the usual classroom situation is correct.

From our point of view, perhaps the most important thing of all remains to be said, though it need not be laboured. Whatever is done in the schools should be done well, and it cannot be done well unless the teacher is adequately prepared. There is no sense in asking the teacher to give a certain kind of instruction without providing him with opportunities of

Social Studies and World Citizenship

being duly informed in the subject. If religious instruction is to be given based upon the Bible, he should know something of the light that has been shed upon the Bible by modern scholarship. In most cases he will, we believe, find such a study a real eye-opener. The efforts which are being made to help the younger generation of teachers in this direction are therefore to be cordially commended.

The whole subject of religious education is bristling with difficulties, yet it has to be faced. As the Earl of Selborne said in the House of Lords on February 17, 1943, the training of the mind without the training of the spirit and character is really no training at all, and will prove to be a disaster. For this reason, the teaching of religion is of the utmost importance. The whole of our youth training should have a religious as opposed to an agnostic background.

But such training must be based on rational observation and not on emotional feelings and mythical beliefs.

Chapter VIII

SEX GUIDANCE AS A SOCIAL DISCIPLINE

THE problem of sex guidance is one which has exercised the minds of many health authorities, educationists and sociologists for a long time. Much progress has been made, and now it is only in the view of a very small minority that the subject should be avoided. Yet there are still many obstacles to be met and overcome before this all-important problem can be said to have taken its rightful place in the educational system of the country.

First of all, it might be an advantage to distinguish clearly between sex guidance on one hand and education in the process of human reproduction on the other. Reproduction is one of the outstanding characters of living things — both plants and animals. It is chiefly a physiological process, and, therefore, a study of its main aspects is usually made in the biology course. Few would quarrel with the claim that human reproduction as a physiological process should be included in a course of biology. In some cases the teacher may consider himself capable of giving direct instruction in human reproduction ; but in many cases reproduction in man is dealt with indirectly, more by implication, in the study of the reproductive processes of plants and other animals. The relative merits of these methods is considered in the chapter on science.

Sex guidance is rather a different matter, though it must depend upon a knowledge of human reproduction. In fact, it might be said that sex guidance is the placing of a knowledge of human reproduction on a satisfactory sociological basis. The plain physiological facts concerning reproduction can be taught at almost any age, and certainly before the age of puberty. In the school where the concentric system is

Social Studies and World Citizenship

used the elements of reproduction can be presented in any biology course at the pre-puberty stage. Later, when puberty is reached, then the subject can be extended to consider the secondary sexual characteristics of living things, including man.

At the stages of puberty and adolescence the teacher's real problems in this connexion commence, because the child is now not only aware of the main facts of reproduction gleaned from his former studies in biology, but also he is becoming aware of himself. The whole outlook of sex develops and is no longer mainly a physiological phenomenon like that of respiration, but takes on an important psychological aspect including some of the most important of the emotions. Here, therefore, arises the deep need for sex guidance. Happy is the teacher who can rely on the main biological facts of reproduction having already been instilled into his pupils, and preferably before the age of puberty.

Nevertheless, the whole problem bristles with difficulties, to such an extent that it is sometimes questioned whether the teacher is the right person to grapple with it. Let it be said here and now that we think he is. If education is a training for life, then it logically follows that sex instruction and guidance should find a place in the school curriculum. Our traditional ways of thinking about the school and its work (tradition can be a mixed blessing or even a curse) and the language we are obliged to use, conspire to breed misunderstanding both as to the purpose and the methods of sex education.

The central purpose of such education is clearly the promotion of social hygiene by training boys and girls of this generation to become the best possible men and women, the best possible husbands and wives, the best possible fathers and mothers of the next generation. In the long run, the health of society must depend chiefly upon the skill with which we as teachers guide the child's impulses, directly or indirectly related to sex, into conduct and attitudes which

Sex Guidance as a Social Discipline

are not only permissible from the social point of view but also creative and uplifting. In accord with the deeper understanding of human nature from modern studies, we are urged to look upon the natural tendencies of the child as the dynamic forces for all his achievements, either good or bad, and to plan our educational efforts in full recognition of the potentialities that lie behind these tendencies.

Apart from the basis of sex instruction, that is, the teaching of the methods of reproduction which should find their logical place in biology, there should be little direct or specific reference to sex as a detached subject of instruction unless the teacher is fully qualified to deal with it. Yet considerable indirect instruction and guidance can be given ; but this depends upon the attitude of the teacher, who should at any rate understand the psychology of his charges. As class teachers, we are continually finding various topics arising which have some relation to sex taken in its broadest sense. Actually we must hold ourselves ready to deal with sex as it arises, whether directly or indirectly, as we should with any other subject of equal importance. To shun such occasions is to give them undue prominence. There should be no need for the child to recognize it as sex instruction, but the parent or the teacher should consider it as such. Nevertheless, even here lies an important danger. The teacher must be sure of himself, and not read sex into every item of behaviour of the child. There is a very real danger of the teacher being too enthusiastic and allowing sex (especially the emotional side) to become an obsession in himself. This is sometimes found in men and women who have only a passing acquaintance with the psychological principles as expounded by such psychologists as Freud, Adler and Havelock Ellis.

Furthermore, the teacher might find that a certain amount of direct information is required, in spite of the fact that the children in his charge have received instruction in reproduction during their biology courses. It is very

Social Studies and World Citizenship

important to realize what we consider to be a very serious fallacy which is still extant, namely, that sexual immorality is due to ignorance. One is constantly hearing of the so-called 'dangers of ignorance'; but eliminate such ignorance by direct instruction and have you necessarily produced sexual and social morality? We think not. Although, so far as we know, there are no data at hand, we venture to say that the more 'educated' people, especially biologists and medical men, taken by and large, do not show a particularly high degree of morality. It has certainly been established during a study of juvenile delinquents that sex offences are less common among the poorer classes. Biological instruction and sex guidance can by themselves only inculcate the principles of social hygiene. For morality and citizenship, religion, ethics and, above all, common sense are required.

In many cases, rectification of misunderstanding and wrong information will be found necessary. In spite of the teaching of biology they can often be revealed in the keeping of bees, rabbits and chickens. Only recently a boy told one of us (F. J. M.) of a friend who had kept rabbits — the buck and the doe — together in a hutch for a month. This boy was invited by his friend to look at the "four dead mice" in the hutch, not recognizing that the mother had given birth to four young rabbits which the father had killed. The boy had the good sense to join the rabbit club and attend the weekly talks at which he discussed his problems with the leader, who was a lad with extensive knowledge of rabbit-keeping. It is quite obvious, too, that he had been subject to little or no teaching of biology. This is an example of ignorance which is perhaps more forgivable than hypocrisy which might well obtain in the teacher himself. On one occasion a woman teacher was heard to say while discussing a certain biological text-book that it was exactly what she required for her classes but she could not possibly buy it for the children since it contained a photo-

Sex Guidance as a Social Discipline

graph of a man with hair on his chest. In her absurd modesty, or probably hypocrisy, she had ignored two things, namely, the chance thus offered to teach the facts of secondary sexual characteristics (so important in sex guidance) and the plain and simple fact that most children have gone either to a swimming pool or the seaside. It is as well to know what Professor F. B. Strain writes in this connexion. When answering a remark that "You can't compete with sex", he wrote "You can't compete with sex *education*, for strangely enough sex education is not 'sexy' and has nothing for the seeker of thrills".

Facts of sex must not be ignored, neither must they be over-emphasized. To ignore them is to direct attention to them in the most undesirable way. But from the facts which should be recognized and taught, ideals can be developed and the correct attitude to life in its various phases inculcated. To ignore the facts of life is to stimulate the emotion of shame, which is quite unnecessary, in fact disastrous, since it inspires in the child secrecy — the worst possible problem where sex is concerned.

Every topic we, as teachers, handle in the course of the day's work demands that we should treat it without allowing the old prejudices and embarrassments to inspire fear and self-reproach.

We may feel thankful that to-day the idea of sex guidance in schools is receiving more and more communal support, because for the community there is no choice whatever as to whether or not children should receive any information and guidance in connexion with sex. They get sex education of a kind anyhow, and they will always continue to get it in the future as in the past. The choice lies between a policy of *laissez-faire*, drift and disaster on one hand, and one of purpose and hope on the other. Teachers have little choice in the matter. They must contribute to the child's sex education. Their choice lies between unwilling and aimless influence which can be and often is quite harmless on

Social Studies and World Citizenship

one hand, and understanding and purposeful service on the other. Detailed suggestions concerning method which may be adopted in the various grades of pupils may be left to the teacher, provided he takes all the problems involved seriously.

It is scarcely necessary to say that the teacher must be a person free from the very distortions and perversions regarding sex which rapid social changes and the shortcomings of the past have imposed upon so many of us, for parents will certainly demand that teachers 'know their stuff'. This may mean a long course of re-education which may come none too easily. It may mean the acquisition of special knowledge which was denied to many men and women of the past. In any event it means earnest study without fear or weakness. It is also necessary for the teacher to think out for himself or herself some working conclusions to a number of practical questions which might arise. The teacher should have a knowledge of the relations between home and the community from the sociological point of view, and should have either definite attitudes or a clear understanding of the issues with respect to various problems centring about the home as the chief social institution.

The majority of teachers undoubtedly need help in devising methods and materials of instruction needed for the different degrees of maturity present in our schools. We can help ourselves considerably by a frank recognition of the organic factors in the development of the child and the various manifestations of his changing personality. At the same time this will help us to guard our demands upon the child and suit our suggestions more particularly to the stage of development, capacity and needs of each individual pupil. Simultaneously we should make full use of the child's impulses and give him more opportunity to express himself as well as to discover and reveal himself to us.

Why can we expect these results from a changed attitude on the part of the teacher? Because so many of the restraints

Sex Guidance as a Social Discipline

and inhibitions from which the child suffers and which prevent his full activity and expression arise from our own fears and antagonisms regarding sex. If we accept the child's curiosities and desires as normal and proper, we gain his confidence and make possible more friendly and intimate intellectual relations between teacher and taught. Thus a way will be opened for a more effective utilization of the child's social disposition, as it shows itself in the formation of gangs and cliques; his dramatic interests, his interest in art, music, games, athletics, as a means of expanding his intellectual and emotional education.

From the foregoing it can be seen that the opportunity for sex guidance in schools arises on various and varying occasions. Much depends upon the attitudes of the teacher, who should look upon sex instruction as an important part of social biology and sex guidance as an equally important aspect of training for good citizenship.

The foundation of sex instruction, however, whether physiological (such as explanation of night emissions in boys and menstruation in girls), pathological (such as venereal diseases — topics which should be avoided in schools, though the teacher should know of them in order to deal with isolated cases) or psychological (exemplified, for example, by moroseness in a child who becomes too preoccupied with his own condition during puberty, and among boys and girls who sometimes show very natural homosexual tendencies), is direct instruction in the elements of sexual reproduction. Now, even here the teacher is up against a thorny problem and, unless he has the biological facts at his finger-tips, he would be well advised to leave the problem entirely alone and hand it over to someone else, for he would very likely do more harm than good. Furthermore, the teacher must be sure that he is fully and correctly informed, for apart from the still-prevailing myths and absurd beliefs concerning sex there is much misleading information (masquerading under the name of 'science and psychology') concerning

Social Studies and World Citizenship

hormones, glands, repressions, inhibitions and other conditions, which is all too readily available.

The study of the elements of human reproduction should take its logical place in the biology course. Most courses deal quite satisfactorily with plants and some representative animals, but for various reasons in this connexion man apparently does not exist. Here is one example of ignoring the facts of human sex which succeeds in directing the curiosity of the child to them, often in the most dangerous ways. More direct classes in sex guidance can be arranged in collaboration with the biological teaching. But the teacher is recommended first of all to bring the parents together and thrash out the whole problem with them. Much help in this connexion can be obtained from the Central Council for Health Education.¹ This Council is able to offer courses of lectures to teachers, parents and adolescents on biology in healthy living, or more direct lectures on human reproduction and the health problems involved. In any event, it is a mistake to attempt sex guidance without consulting the parents of the children. This may not be easy, and, indeed, it may involve first of all making the parents themselves familiar with the trends, aims and substance of sex education.

Few can doubt the desirability of collaboration between parents and teacher in the question of sex guidance, because (1) some parents are themselves not familiar with the fundamental principles of sex, in spite of the fact that they themselves have produced children; (2) the more progressive young parents, on the other hand, are franker with their children and attempt to deal with the sex problems of their children in a rational manner. But the teacher cannot be left out of it; also he cannot leave everything to the parents,

¹ Central Council for Health Education, Tavistock House, Tavistock Square, London, W.C.1. President, the Archbishop of Canterbury. Chairman of the Educational Advisory Committee of the Council, L. J. F. Brimble.

Sex Guidance as a Social Discipline

because the child, by his very going to school, tends to grow up and sometimes outstrip his parents. Therefore many children, especially adolescents, are often reluctant to discuss their own personal problems with their parents while they might quite willingly confide themselves in someone else.

Whether lectures, classes or talks on sex guidance should be given to boys and girls together or in segregated groups must be decided by the teacher. However, we think there is much advantage to be derived from presenting the fundamentals to the boys and girls together. Thus can the teacher engender the mutual respect, understanding and comradeship so necessary ; so also can he overcome the antagonisms that so often exist between the sexes at this stage and thus allay personal fears. The subject should, in spite of its delicate nature, be made one of open and mutual interest.

Sex education can best be driven home by making attendance to such classes quite voluntary. Compulsion should never be allowed. Furthermore, there should be as much flexibility as possible ; this will be a great advantage to the teacher. So far as the physiology of reproduction is concerned, this can be safely dealt with in the biology course, and when the question of human reproduction is under consideration, the teacher might try letting the children take the lead and then proceed with them. But here the teacher must discriminate between the shy child and his bolder and more sophisticated companion. But he should always be ready to answer such questions as, from the girl, " Do boys menstruate ? " and from the boy, " Why are girls more shy and giggly at some times than at others, and why do they at times willingly come swimming yet at others refuse to do so ? "

Having gained the confidence of his pupils, the teacher will find all kinds of questions being asked. He will thus realize that sex guidance is not so easily relegated to special lessons or to visiting lecturers. The problem is constantly cropping up. In other words, though the physiology and

Social Studies and World Citizenship

certain of the psychology of human reproduction can be dealt with in the biology course, much sex instruction will be incidental in character, and the teacher must always be ready for it, especially when dealing with adolescent pupils. Such incidental teaching will arise either through direct questions from the pupils or through incidents which might come to the teacher's notice or through reading incidents in literature.

Nevertheless, it is certain that nothing but incidental reference is insufficient. This brings us to the question whether the more directed teaching in sex guidance should be left to the teacher or is a special lecturer required. We think it desirable to strike a medium : that is, though nearly all the teachers in the school should take a hand, there should be one responsible for co-ordinating sex guidance throughout the school, otherwise crudities and blunderings will pass unnoticed, and, after all, the whole subject is one demanding well-thought-out technique, skill and talent. Above all, the whole subject must be treated with sincerity and seriousness. To bring humour into such lessons, for example, is hazardous, though (especially after having gained the confidence of his pupils) a little may not come amiss. Sentimentality should always be avoided, though, since the emotions play such an important part in the relations between the two sexes, a certain amount of sentiment must be recognized.

How the teacher is to deal with the problems of the relations between the sexes (assuming the pupils already have a knowledge of sexual reproduction from their biological studies) depends entirely upon his own point of view, which will undoubtedly be influenced by his experience with his pupils. As we have already said, such problems very often arise incidentally ; but a certain amount of direct organized discussion is desirable. During such times, the teacher can gain the confidence of his pupils only by resolutely refusing to 'beat about the bush'. He must *never* betray fear or embarrassment.

Sex Guidance as a Social Discipline

Questions, which will come as frequently from girls as from boys, must be answered frankly. Experience has shown that the best method here is to invite the pupils to write their questions on slips of paper to be handed in at the end of the session and dealt with during the next. Such written questions should be unsigned. This eliminates any form of shyness or embarrassment and invites courageous thinking and facing of facts. In the experience of those who have had practical experience in this phase of sex guidance, the deliberately impertinent or vulgar question seldom is asked.

During the school years, certain forms of delinquency will, of course, occur periodically, and how the teacher deals with them is of the utmost importance. One of the most common is the objectionable anecdote or limerick or some other offensive type of 'literature'. In such cases it is a profound mistake for the teacher to confiscate the offensive article and push it into his own desk. The boy or girl might easily at once argue to himself or herself or companions: it is not the teacher's property; the teacher condemns it as indecent yet it is quite likely that he will read it himself; he might easily show it to his friends and laugh over it together. The pupil should never be allowed to think this of his teacher, especially since, if the teacher does keep the article in question, his pupil's suspicions might well be true. The best way to meet such an occasion is to tell the pupil quite frankly that such literature is trash, and then offer him some good reading which he will enjoy much more, at the same time making it quite clear that objectionable literature cannot be allowed to circulate throughout the school.

This reminds us that most objectionable stories and tales which go the rounds of the school and outside it are usually associated with the physiology of sex or of excretion. This may be due to the fact that both subjects are taboo in polite society, and the whispered 'smart' story or surreptitious leaflet are the only outlets available. The story of the very

Social Studies and World Citizenship

young and immature child who, nevertheless, was the daughter of intelligent parents and was thus being taught the principles of sex sensibly, is pertinent here. She crept downstairs from her bedroom one evening when her parents were entertaining guests. One of the guests spotted her peeping round the door and said : " Hello, where did you come from ? " Quite openly the child replied : " From my mummy, where did you ? " The guests laughed at this reply ; but we leave it to our readers to decide who had made the mistake.

The teacher must always bear in mind that where sex is concerned, though the children are his pupils, he too is the pupil of his children from babies to adolescents. He will never effectively ' put over ' sex guidance by going to his classroom with preconceived ideas. He must study the behaviour of his charges day in and day out, and then he will eventually become what his pupils need most of all, namely, a leader. If he treats the subject with the dignity it deserves, then he is carrying out a noble mission of which he need never be ashamed. Just as the medical man can discuss the most intimate details with his patients and still remain a gentleman, so can a teacher openly discuss the problems of sex relations with his pupils and still retain, in fact even enhance, their respect for him.

Chapter IX

HISTORY AND WORLD CITIZENSHIP

THERE are probably no two subjects in the school curriculum more closely related than history and geography. In fact, it is almost impossible effectively to separate the two. Without its geographical background, history might easily degenerate into mere chronology, whereas geography without the support of history is colourless.

In the past there have been all types of advocates of the teaching of history — as Professor Johnson, of Columbia University, has put it: “History for recreation, history for precept, example, warning, history for vicarious experiences to advance life, history for teaching whence human beings came, whither they were going, and what they ought to do while they were going”. But in all cases the teacher, as a sociologist, should realize that history is to society what memory is to the individual.

HISTORY BASED ON NATIONAL PATRIOTISM

National patriotism probably inspired the first teaching of history. A German history was first published in 1505, and patriotism in Great Britain inspired the Privy Council in 1582 to order an English text-book (published in 1580) to be read in all schools. But all histories at that time were based on national pride and political philosophy.

Yet, so far back as 1632, Comenius (Komensky), the great Czech educationist, asked for more and more history; but he wanted true history, a *Kulturgeschichte* — social and industrial history. From that time onwards, some historians and educationists have asked for those histories which satisfy social needs, but little seems to have been done about it,

Social Studies and World Citizenship

except in Germany, where historical studies did at one time take the form of *Kulturgeschichte*. But, alas, the Napoleonic wars changed all that, and history drifted, with patriotism exerting its distorting influence again. From then onwards, patriotism seems to have been the dominant influence of history teaching.

Of all the subjects in the modern curriculum, history is unexcelled as a method of inculcating patriotic devotion. The noble deeds of great men are worthy of the study of their descendants and the descendants of their countrymen. But going along this vein it is so easy for the subject to pass over into nationalist mythology and for patriotism to be placed like a spurious label on jingoistic propaganda. "Patriotism should never be taught so as to make it the meanest of virtues." When admiration of national heroes becomes blind idolatry, when pride in one's country becomes offensive braggartry, when reverence for national symbols becomes fetishism, when respect for one's fellow citizens becomes contempt for others, then patriotism too has become anathema.

While military history is uninteresting (except to the student of military science), lacks value, sets up undesirable ethical standards and gives only a poor distorted view of the story of mankind, a great deal can be profitably learned from the lives of heroes and heroines of peace — the social workers, brave explorers, inventors, men of science, medical men, men of letters and the arts, all of whom have shown a nobility of character, fearless and self-sacrificing devotion to a cause, and constructive work for humanity of an everlasting nature.

History must trace the development of human culture from every important aspect. Only thus can we help the child to understand and appreciate our own stage in the process of evolution and our changing customs and philosophies. History is a dynamic study; it must never be allowed to become static.

History and World Citizenship

WORLD HISTORY

The history of any modern nation by itself has never been written and never can be, because the development of any nation at any time is always powerfully conditioned by the contemporary and antecedent development of civilization in all other nations. Any age is immature, yet full of potentialities. A true and straightforward history of our own country is an essential part of a good education, but provincial, narrow and distorted history which leaves out of consideration all contacts with other nations (apart from warfare) is neither true nor straightforward.

The cultural and economic unity of the world increases almost daily, and this unity demands a world-wide civic and political attitude. The most important attitude to be gained from the study of history is the concept of progress through co-operation. It is a long, long trail from the primitive independent savagery of the Stone Age to our modern, highly organized society. The story of our travel over that road is history, and it is a story of ever closer co-operation. History in school should tell the true story of man's co-operative progress, and the retrograde steps which follow aggression and self-seeking.

History, therefore, should be world-wide in scope, and above all it should be taught dispassionately. But even world history can be distorted and taught to impress the point of view of one's own country, just as it is now being taught in Germany in an attempt to impose the German point of view upon the whole world. This must never be. The historical facts presented must be selected from the point of view of human development *as a whole*, though the teacher must be careful not to let the pendulum swing too far the other way and so belittle the obviously glorious history of the British people.

History must be all-embracing in its topics. It must not

Social Studies and World Citizenship

be merely political, economic or even social history. It must embrace all those activities which have taken part in shaping and guiding human development. If it is to be a sincere social study, it must break away from the traditions of the teaching now holding sway in many British schools, German *Gymnasien* and French *lycées*.

A SUGGESTED SCHEME

To develop the idea of world history, the course of study might centre round six topics :

(1) The Mesopotamian and Egyptian civilizations with the important inventions of writing and land surveying and the beginnings of astronomy.

(2) Greek culture, stressing the Greek love of science, art and philosophy.

(3) Roman culture, emphasizing the elements of that culture which have endured and made a permanent contribution, particularly the idea of codified law. The temporary efficiency of the Romans in military affairs may be noted ; but it should be subordinated to their real and permanent contributions to civilization.

(4) The Middle Ages, stressing the spiritual control of the Church and the emergence of a national State in Great Britain, a national State which has inevitably become very dependent upon co-operation with other countries.

(5) The periods of revolutions, emphasizing the rise of liberty of thought and research as an ideal ; the beginnings of international law and the first modern signs of scientific method and achievement.

(6) The period of unification with stress on the Industrial Revolution, the ' shrinkage ' of the earth due to increased facilities for communication and transport, the rapid growth of international commerce and culture, the extension of man's control over Nature and the beginnings of international arbitration.

History and World Citizenship

Thus should history be taught in the light of Walt Whitman :

Is it uniform with my country ?

Does it assume that what is notoriously gone is still here ?

Does it answer universal needs ? Will it improve manners ?

Can your performance face the open fields and the seaside ?

Does it meet modern discoveries, calibers, facts, face to face ?

Chapter X

GEOGRAPHY AND WORLD CITIZENSHIP

GEOGRAPHY is the study of the world of yesterday and to-day, especially of the relationship between man and his physical environment.

KNOWLEDGE AND SYMPATHY

Knowledge, or better expressed, understanding, is the root of sympathy. Defective human nature does not constitute the greatest hindrance to the growth of international goodwill ; it is rather ignorance of one another's problems. Banish ignorance and you substitute understanding. Give understanding and sympathy follows. History and geography are two of the most important subjects which comprise the knowledge most conducive to sympathy between nations. Sympathy depends on information. It is almost a commonplace that a well-educated person is marked by broad and generous sympathies.

One might go so far as to say that geography is the most effective discipline for promoting sympathetic understanding between different individuals and different groups of individuals. Out of ignorance grows prejudice, and out of prejudice often develops open hostility. By understanding, the basic fault of ignorance can be uprooted.

Geography too is of the utmost value in vocational training — commerce, manufacture, agriculture and so forth — and a boy or girl well trained for his or her vocation stands a better chance of becoming a good citizen than an untrained pupil. The untrained school-leaver of the future might well face unemployment ; and unemployment makes unemployables.

Geographical training broadens the vision of the pupil,

Geography and World Citizenship

thus enriching his life and the lives of those around him. A man well acquainted with the geography of his environment, near or far, has liberal interests, and he can develop more effectively his adaptability to changing conditions and changing principles and policies.

REGIONAL GEOGRAPHY

Regional geography is often subdivided artificially. It does not necessarily involve exhaustive lists of towns, rivers, mountain ranges, capes and bays, etc. For the benefit of physical geography the study of all place and other names in the school vicinity is very desirable ; but to extend this in detail to regions which the citizen of to-morrow may never visit is a waste of valuable time. The name of St. Petersburg was changed to Petrograd in 1914 and again to Leningrad after the death of Lenin in 1924. A mere repetition of the change of these place-names means nothing to the child, but the *reasons* for the changes will give him something into the insight of the Russian character and, incidentally, will serve to link up geography with history. This is only one example of the many which can be applied in studying regional and physical geography in order to link up the subject as a whole with history and other subjects, thus making most of the curriculum as a social survey of the world in which we live.

HUMAN VERSUS POLITICAL GEOGRAPHY

We have to substitute for actual participation in the life of peoples of other countries indirect participation by means of books, pictures, films and the spoken word. It is true that before the war foreign travel by schools was beginning to develop, and it is to be hoped that it will develop still further after the war. The teaching aim, then, must be to bring the pupils, by these direct and indirect means, as near to participation in foreign life as possible. It is, of course,

Social Studies and World Citizenship

important to know the names of the principal cities of any given country, but it is more important to know about the lives, occupations, hopes, fears, loves and hates of the people who dwell in these cities.

Regional geography is the study of the earth as the home of man. Political boundaries are subordinated to regional boundaries. The problem-project method, encouraging organization into large units of work, with emphasis on the concrete and human interest aspects, are of great importance in carrying out this type of study.

Interesting stories, simply told, of the life, customs and environments of the children of other lands should have a very important role in school studies. But here there is a very grave risk of being condescending and emphasizing racial differences which, after all, are only superficial. Whatever differences exist should be correlated with the environment and should not be used for stressing absurd comparisons in favour of the home children. The child must be made to see and appreciate the *reasons* for whatever differences might exist, and thus to appreciate, wherever it exists, the necessity for improving the lot not only of people of foreign lands but *also of those at home*.

Certain expressions, also, are used all too frequently in describing people geographically. For example, 'civilized', 'uncivilized', 'barbarian' and 'savage' might or might not be applied to *any* person or groups of persons according to their social behaviour and not to their national customs and environment. Another word which might well be avoided is 'native'. True it is that it means "one born, or whose parents are domiciled, in a place", but according to the Oxford English Dictionary it also means "member of non-European or uncivilized race". This latter meaning should be avoided at all costs, and the best way to do this is to avoid using the word itself. Instead, the word 'inhabitant' is more desirable. Certain peoples, especially those of India, hate to be called natives. The story goes that a lady invited

Geography and World Citizenship

an Indian cadet at Sandhurst College to dine with her. Amiably she asked, "Are there many natives at the College?" to which her guest promptly replied, "Only seven Indians and about five hundred natives."

Furthermore, it must be remembered that the personal customs and various rites of many foreign people are strange to us; but there is no reason why an objectionable or even curious flavour should be attached to them. Explain the reasons for them so far as possible. For example, certain coloured peoples rub oil into their skins. Too often we say that they "grease their bodies", and this sounds offensive, whereas they only indulge the habit for the very same reasons that we apply cold cream to our skin under certain climatic conditions — usually when sun-bathing.

Ethnology and ethnography are obviously important branches of geography; but the whole subject should be taught as one ethnological group studying another, and not, as is often the case, as some superior group examining a museum piece. There certainly are backward tribes and races, but so also are there backward individuals in our own country. Most of them, both here and there, are backward owing to their environment and conditions of life; few owing to a low-grade mentality. They should therefore all be studied in relation to their environment, and we are not entitled to assume that their habits and environment are altogether wrong merely because these are not the same as ours.

POLITICAL GEOGRAPHY

The teaching of unbiased facts concerning the controversial international issues of political geography is of particular value. It is of no avail to endeavour to hide the fact that nations have disputes to settle. Ignoring facts does not help; on the other hand, a knowledge of the issues involved will help the pupil in his later civic life, and will be of even greater value in training him to collect all the facts

Social Studies and World Citizenship

before forming opinions. Such training is very necessary indeed; those who have listened to or even indulged in arguments with fighting men from other countries who are at present in Great Britain will agree that such training has been overlooked both here and in other countries. A lack of sympathy and, worse still, a tendency to criticize that which we do not understand, is inherent in many of us and is the result of not knowing the facts.

One difficulty in this type of work is the wise selection of problems for study, for it is obvious that no child can study them all. The following are a few problems of political geography worthy of consideration from this point of view: the self-determination of the British overseas dominions; the settlement of the boundaries of the Balkans after the war of 1914-18; Germany and her demand for colonies; the trouble between Japan and China; the Spanish Civil War. Even the causes of this war, legion though they might be, are a good study in political geography. The teacher can get a dispassionate review of this by studying the life of Hitler in Wickham Steed's recent book *That Bad Man*. Of course, when studied as problems of history, these issues have a significance which cannot be developed by the geographical method. Therefore, to deal with the problems adequately, both geographical and historical aspects must be considered.

COMMERCIAL GEOGRAPHY

Commercial geography performs a valuable function by demonstrating the industrial and economic interdependence of nations. Charting the breakfast table, the grocer's shop or the hardware store gives interest and enjoyment to the work because it is related to the everyday lives of the children and because the results of their own researches are expressed in tangible and concrete forms. The study of imports and exports serves as a striking illustration of the way in which nations depend upon each other for their very existence. It

Geography and World Citizenship

brings out vividly the complexity of international commerce.

War-time measures adopted and periodically announced by such Ministries as that of Supply, Food and Fuel, especially in connexion with rationing, are an obvious illustration of the interdependence of nations. So too is a study of the reasons for the blockade of Germany by the United Nations.

IMPORTANCE OF CORRECT CONCLUSIONS

Geography is not merely an observational study, neither is it merely objective. Conclusions must be drawn, and drawn correctly. The results of these studies should be the realization that nations cannot exist without help from one another, and that all nations should co-operate fully with each other. The disastrous results of the strong isolationist policy which held sway in the United States until only just before she entered the war is a warning and an example.

But it is not safe to assume that children will draw the desired conclusions from the facts as presented. It will often be necessary to discuss observations and to ask questions and make suggestions.

The contribution which geography can make to higher citizenship may thus be summarized :

Geography establishes respect by showing that the foreigner can do many things that we cannot, or may do some things well which we do poorly. The converse is also true. The Eskimo's kayak, the American Indian's stone arrow, the Australian's boomerang, the porcelain of the Chinese are all examples of skill which we do not possess. Each nation has its own particular value to the world, and therefore its own peculiar contribution to make.

Geography shows that the foreigner is engaged in tasks much akin to our own. His problems are often our own problems and ours are his. Men are everywhere engaged in cultivating the soil, sailing the seas, burrowing underground for coal and metals, building homes and working

Social Studies and World Citizenship

in factories and offices. The world should thus be knit together by ties of common interest. Nations have much more in common than we sometimes think. The likenesses are fundamental ; the differences usually trivial.

Geography promotes understanding by showing that peoples of foreign lands are superficially different, but not foolish. It shows that the differences in dress, customs and modes of thought are the natural results of the environment and problems of the people concerned.

So far as the geography of the future is concerned, what is needed is a sound public opinion based on proper education now, for misconceptions concerning peoples of other lands form the greatest menace to the foreign policy of any country. In fact they have been the cause of wars. A country whose people have the proper knowledge can appreciate the ideals, difficulties and aspirations of its neighbours near and far, and can act accordingly in the most desirable way.

In a very wise and sympathetic book given to American soldiers coming to Great Britain during the war, giving them advice on their attitude towards their British hosts, there is a remark which speaks volumes : " The British cannot make a good cup of coffee, but then you cannot make a good cup of tea, so what's the difference ? "

Chapter XI

THE ARTS IN HUMAN SOCIETY

AN educational policy is a social policy, and education progresses only in relation to the whole social background. The schools will always reflect social and economic realities whatever ideal patterns educational administrators may seek to impose upon them. Good educationists do not think of education apart from the general social background of the pupils, but study also the social and economic conditions which have made our education what it is and which are necessary to make it what it ought to be. But a teacher must always bear in mind that as the social structure is never static but always changing, so also must educational method and outlook remain for ever plastic. The general and constant aim of improvement is not enough; society will always influence education, and vice versa. For that reason it is essential that teachers should be 'men of the world', and not hide behind scholastic tradition, and, worse still, carry themselves aloof from the man in the street.

After all, a teacher is, or should be, a social psychologist, and, as Professor T. H. Pear recently pointed out:¹ "The social psychologist too frequently fails to qualify for his job by obeying the old injunction of 'know thyself'. Also in his attitude towards his subject he is too remote from the hurly-burly of everyday life, in fact, too 'pure'. . . . In short, he must not spend his days in the study, but frequent the market-place, and discover his own blind spots, mental and social.

Educational planning must take account of all the relevant social factors which help to provide for the bodily and mental needs of the adolescents in their leisure hours. A national

¹ *Sociological Review*, 34 (Jan.-April 1942).

Social Studies and World Citizenship

plan to co-ordinate all educational and cultural agencies would help to meet this demand. The scope of education needs to be enlarged to include the whole range of activities that are cultural, recreational and socially useful, for education is concerned with the whole child — not only with a means of livelihood, but also with life in general, with the nurture of personality and community.

Interest in, and a knowledge of, the fine arts are necessary if man is to enjoy life to the full, for most of the arts are the products of the creative imagination, a characteristic which should always be cultivated. Most of us would admit the need of painting and sculpture for intellectual welfare of mankind, but many do not always realize that architecture is of equal, if not even greater importance ; that music has cultural and social, as well as recreational values ; and that both have a place in general education.

Art is the expression, in a concrete and an æsthetically satisfying form, of an emotional experience — the making public of private emotions for beauty, emphasizing the social aspect. It is simply a way of doing or making things — the ordering of doing and making for use, and the ordering of expression for delight. Art is the expression of a feeling, and thus is bound to foster sympathy between peoples. This has been clearly demonstrated during the war by the exhibition of paintings and other works of art by various members of the group known as the United Nations, and, especially in the case of the U.S.S.R., the staging of plays of those nations, in Great Britain. Such exhibitions and performances have done much to help the ordinary man understand those countries now fighting on our side about which he knew little or nothing before the war.

The state of the arts and crafts in every country is conditioned by the public taste in general. The spirit of true art can become general and permeate society only when a large section of the community are enjoying that art which must become a part of their lives.

The Arts in Human Society

Architecture is the one art with which we are all brought into daily contact, and the study of architecture is really the study of the development of civilization. Architecture is a social art, in that it is art applied. It supplies a key to the habits, thoughts and aspirations of the contemporary peoples. Without a knowledge of this art, the history of any period lacks that human interest with which it should be invested. The greater part of man's life is spent in or around some sort of house or home, in shops and factories to work for his needs, in the cinema or theatre for leisure, pleasure or recreation, and in places of worship for religious observance. The job of architecture is therefore to see that such buildings are not only useful but also healthy, inspiring and beautiful.

The interrelations of architecture with other human activities and thought may be seen in the ways it affects the average man emotionally, mentally, morally, socially and physically. This social art related to the life of the people it serves is the oldest, most universal and most utilitarian of all the arts. Victor Hugo wrote: "During the past 6000 years of the world, architecture was the great handwriting of the human race. Not only every religious symbol, but every human thought has its pages and its monuments in that immense book."

The extravert character and materialist philosophy of the Roman Empire was expressed in its magnificent but rather tawdry architecture. The Roman expansionist policy inspired the constructional feats of its engineers. In the big Gothic cathedral may be seen the aspiring mysticism of the Middle Ages and the dominating power of the Church as an institution. The palaces of the Renaissance and the large country houses of Georgian England are an expression of the secularization of philosophy and the rediscovery of the individual artist who is reflected in his work.

The disunity of social purpose became evident when the Industrial Revolution was reflected in the chaotic state of contemporary architecture. The architectural falsity that

Social Studies and World Citizenship

presents buildings in reminiscent style and regards architectural design as picture-making out of bits of the past reflects a false sense of values. Much of the so-called modern architecture can be described as 'jazz' style and will certainly be short-lived. But the more authentic modern architecture — the product of a different way of thinking — is based on scientific analysis of real architectural needs. It is a community architecture with humanitarianism and a sense of order as its chief characteristics. Architectural ideals and social ideas are closely related. Modern architecture may be seen evolving in co-operation with big industrial organization.

The idea that only architects can grasp the constructive principles which govern architectural form is now recognized as erroneous. A study of the evolution, planning, fitting, furnishing and decorating of the British house and home will explain the evolution, not as a series of unaccountable changes in design, but as a series of effects traceable to comprehensible human causes, whether of the nature of things in the habits of living, in fashions of taste, in available materials or in building technique. It will also show how houses began, how they grew and how parts of them developed. If architecture is regarded as a material manifestation of social life, the documentary value of the continuous tradition seen in the British house can be fully appreciated.

To trace the development of the English churches especially as centres of the old social life, their character as churches or town-halls where public business was done and justice administered, as well as where religious services were held, from the point of view of arrangement and planning, and structure and design of the various styles, is a revelation of the character and customs of the people.

The story of the playhouse, too, shows the development and integration of the fine arts.

But domestic architecture merits prime consideration for

The Arts in Human Society

at least four reasons: (1) small houses in the mass make up the largest unit in all forms of building activity; (2) we spend the greater part of our lives at home; (3) a large section of the people build houses for themselves through the building societies; (4) there has been widespread destruction of homes through enemy action. In the consequent post-war planning, rebuilding and rehousing, and therefore domestic architecture, will demand special attention. We ought to understand how and why our houses have become what they are, the latest ideas in their planning, building and equipment; we should try to find out from all that has gone before whether our houses are as good as they might be, do all we need of them to do, and how we can build something better with all the knowledge we possess. In tracing the origins of the past architectural beauties we shall perhaps find the clues we need so urgently to help us in creating the beauty of the future.

Life has changed more during the past fifty years than in the previous five hundred. New materials demand a new technique in building and planning, and wonderful possibilities are there for the taking. Machinery has upset all the former ideas of workmanship and design; but its force is not destructive, for it offers a new though strange beauty of its own.

The future lies in the hands of the masses rather than the classes. A dead culture which belongs to the past must not be imposed upon the present or the future community. The present or future generations must not be asked to accept standards of taste alien to their circumstances. They should be encouraged to develop a taste of their own by showing them that beauty is not merely a romantic thing of the past, but a living thing of the present of which they are a part. Art must be a part of our lives. The achievement of our age will depend on the natural good tastes of the many, and this can only be achieved by the willingness of the many to be educated in the appreciation of architecture.

Social Studies and World Citizenship

Art is a hundred per cent democratic ; it demands as high a standard for the construction of a bungalow as it does for a church, commercial building or factory. That the public is becoming aware of this is shown in the commendable efforts during the past two decades to build more attractive factories in more congenial surroundings and on more satisfactory sites, and simultaneously by the many protests raised against some of the hideous so-called housing estates which arose like mushrooms as a result of a demand for houses after the war of 1914-18.

Life has biological, psychological, philosophical and sociological needs and functions in order to achieve integrated healthy living, and so have the arts which appeal to, and are the expression of, emotions and intellect. The emotions and intellect require physical powers for their expression, for example the rhythmic physical activities and motions of the ballet dancer. The artist, the composer and the performer have need of their fellow men. Between them all is a kind of symbiosis.

For several years before the war there was developing in Great Britain a great enthusiasm for ballet. When Diaghilev came here first, he brought an art scarcely known, and almost unappreciated in this country. After his death there was a great risk of his efforts dying with him, since, apart from one or two big towns, he had never taken his famous Russian Ballet out of London. But after his death, the Russian Ballet fortunately survived, and many seasons with Michel Fokine were held in London. Fokine copied the methods of the American Isadora Duncan, and was greatly encouraged by Diaghilev. He was still left to carry on after Diaghilev's death, though later he was superseded by Nijinsky. Up to the declaration of war, Massine did much to enhance the reputation of ballet, both here and on the Continent. The present war, however, proved another threat ; but though the Russian Ballet itself migrated to the United States, Sadler's Wells stepped into the breach.

The Arts in Human Society

The result is that the appreciation of ballet has been kept alive and has continued to develop in this country. Teachers should welcome this, for in any one ballet the pupil is able to appreciate pictorial art, choreography, music.

Music is a language on its own, and the ballet is often the first means of expressing this. Who, for example, could sit through a performance of *Les Sylphides* and not appreciate, probably for the first time, the messages which Chopin has given the world. To see *Choreartium* is to understand Brahms' Fourth Symphony better, and to see the interpretation of Beethoven's Seventh Symphony as portrayed by the Russian Ballet is to bring immense pleasure to the listener every time he hears that symphony afterwards — surely a splendid example of sociological precept given by the composer of more than a hundred years ago and the dancers of the present day. Again, to see Constant Lambert's *Comus* is probably to appreciate Purcell for the first time, thus giving perhaps the most important *raison d'être* for that ballet.

The arts supply cultural and recreational needs which, when satisfied, makes for a fuller life. Just as the individual human being gains by altruism, by sharing, by being in society with his fellows, so do the arts when they work together in harness. The poem and the melody produce the song; the drama and music produce the opera; music, scenic art, dress design and choreography all go to make the ballet. Here we have good examples of team-work — a kind of democratic collaboration in the arts.

Musical appreciation therefore must play an important part in education. Appreciation of music must not be confused with musical technique. To force a child to learn the playing of a definite musical instrument, such as the piano, often means killing his appreciation of music altogether. This should be avoided at all cost, for the appreciation of good music can bring hours of happiness to many who have no idea whatever of how to produce music themselves. Facilities for training in musical appre-

Social Studies and World Citizenship

ciation are now easily available. Perhaps the most valuable are concerts specially arranged for school children, and above all, school broadcasts. The teacher need not necessarily be a musician, he need not even appreciate music himself. All that is necessary is a certain amount of sympathy towards this all-important branch of culture.

A love of good music should be inculcated, not in order to make the child feel superior to his fellows, but in order to bring to him that tremendous happiness which is inevitable. The last decade has seen an almost unbelievable increase in the demand for good music, for which we have to thank chiefly broadcasting and the cinema. The teacher must follow this up. If thousands of people can enjoy the Promenade and other concerts, and attend with pleasure the many good musical films that are now periodically presented, where only twenty years ago only a few hundreds had that chance, then, in the future, millions should also be initiated into that personal happiness that music can bring. All that is needed is a certain amount of initial training, and the school is the place for it. There, the radio will prove to be the greatest asset, with its extraordinarily good programmes; but a gramophone with a reasonably good library of records and a teacher who can explain them will come a good second. The teacher will be able to grip the attention and interest of his charges best if he impresses upon them that music is a language of its own. For example, no-one need be a musician or even a specially keen lover of music to feel transported entirely to the United States when he listens intelligently to Dvořák's *New World Symphony*. America's industrialism is simply thrown at the listener in the first movement and in the second he is transported to the cotton-fields of the South with the negroes singing their spirituals. Beethoven's Seventh Symphony is the complete epitome of the dance, Wagner brings out grandeur, and Offenbach and Strauss spell gaiety.

It should not be difficult, after having considered a few

The Arts in Human Society

such well-known examples, for the teacher to invite the pupils to listen to certain Beethoven sonatas or Chopin études and preludes and then suggest what mood the composer was in when he composed them. Almost every type of emotion, for example, is exemplified in Chopin's works for the piano. Instil this kind of appreciation in the young listener, and he has been given something to occupy his mind and leisure time for the rest of his life.

As Sir Percy Buck has written (*italics ours*) :

It has long been realized that if you would produce men and women of a certain type, believing in and demanding certain things in life, your most effective method, outstandingly superior to all others, is to impregnate them as children with your ideas — in other words, to 'catch them young'. It follows that, if you aim at producing a generation which loves good music : if you would remedy the deplorable fact that the majority of English people love bad music because they have been brought up on it and have heard little else : then your procedure is crystal clear — *you must provide children with the chance of listening to great music. And it is a cheering fact, too little known, that throughout England — especially under the L.C.C. — real headway has already been made in this endeavour.*

One of our leading authorities on musical appreciation in schools, Mr. G. Kirkham Jones, has emphasized the fact that appreciation of music, literature, pictures, etc., should permeate the whole of the daily corporate life of the school. The teacher should aim at a healthy musical taste and discrimination : the development of the power to enjoy completely what is commonly known as 'good music' : the real desire to perform or listen to good music, and the provision of ample opportunity for hearing (daily at least) choice examples of the world's best music. Thus the teacher, in order to encourage musical appreciation, should develop one or several of the following kinds of musical activities : school bands and orchestras, concerts (by and for the pupils), percussion bands, reed-pipe bands, rhythmic movement,

Social Studies and World Citizenship

country dancing, communal singing, pianoforte and other instrumental classes, melody-making, listening to record or radio. There should also be what Mr. Kirkham Jones calls "co-operative spread-over" in other subjects. For example, music history and biography should find a place in the history lessons; music, which almost saturates the Bible, should figure in the scripture lessons; music story and anecdote can play an important part in the English literature and reading lessons.

The cinema and the theatre have, during the past several decades, moved from plain, though sometimes doubtful, entertainment to sociological commentary. This is illustrated in some of the best so-called 'war films' of to-day. Perhaps one of the most outstanding, *Mrs. Miniver*, more than any other gives a good example of British reaction to emergency. Many approved of it, some resented it; but it performed a sociological and educational function by inspiring good, healthy argument.

Time was when we educationists justifiably treated the cinema as a curse. To-day many films are, as Professor D. M. Mendelowitz has said, "constructional, idealistic, noble and decorative. They see the glamour, colour and mystery of life; elegance, grace and charm characterize their output." To-day the popular motion picture is "optimistic, clean and beautiful".

Too many teachers cling to the old-fashioned idea that the popular cinema is a curse to youth. In its initial stages this was no doubt true. But it is not so to-day. Teachers would be well advised to go to them more often themselves, and we dare to say they would eventually find themselves recommending their pupils to go and see such and such a film. This applies to cartoon films as well. As an example might be given the criticism of Walt Disney's *Fantasia* which was published in *Nature* at the time of its appearance:

The new film *Fantasia* . . . will appeal not only to lovers of music, but also, from several points of view, especially to

The Arts in Human Society

men of science. The basic theme of the film is the interpretation by artists of several well-chosen musical works. The fact that artists were chosen to interpret the music is a new departure for the screen ; but of equal interest are the evidences of new technique adopted. The stereoscopic effect produced at the beginning of each half of the programme gives an almost complete impression of reality — in fact, for a moment it seems almost impossible not to believe that the Philadelphia Philharmonic Orchestra and its conductor, Stokowski, are on the stage of the cinema. The first presentation — one of Bach's toccatas and fugues, so difficult to interpret as anything other than pure music that even the composer could not find a name for it — is here interpreted in a series of colour and wave forms that should delight and intrigue the physicist. He, too, will be amused by the introduction to the audience of the sound track as a 'screen personality'. Coyly comes the sound track on the screen where he is induced to demonstrate how he reacts to the sounds of various wind and string instruments. Though his reactions are impressionist to a degree, they are obviously based on the actual scientific facts.

Tschaikovsky's *Casse-noisette* is interpreted in a beautifully coloured floral ballet of a type familiar to regular cinema-goers ; but susceptible lovers of Beethoven might be irritated by the interpretation of his *Pastoral* symphony through a pictorial representation of life on Mount Olympus. It is said that Beethoven claimed to compose always according to a 'picture' he had in mind. Several years ago the Russian Ballet based his wonderful Seventh Symphony on a religious theme, and it still remained Beethoven. But in *Fantasia* Beethoven appears as someone quite different, and not to our liking. The unusual continuity of the whole piece, without the slightest break between movements, might have contributed to our irritation. But Beethoven was a musician ; to disarm such criticism *Fantasia* can definitely claim to be an artistic appreciation and interpretation of music.

There was one exception — and this number was an exposition of the origin and evolution of life by a group of men of science, and accompanied by Stravinsky's music. At any rate, the item claimed to be the origin of life ; actually it represented the origin of the earth and was followed up by the origin of life

Social Studies and World Citizenship

and its evolution up to the arrival, and comparatively sudden extinction of the giant reptiles of the Mesozoic. *It is obvious that Mr. Disney carefully consulted authoritative astronomers and biologists before embarking on this unique production.* The film lost its cartoon qualities and became almost real — Amoeba engulfing its prey, Hydra somersaulting, other aquatic life, Pterodactyls, the small-brained herbivorous Brontosaurus and the fierce, carnivorous Tyrannosaurus, all coming to life in their true perspective so far as science is able to visualize it. This number will probably appeal most of all to men of science; despite certain detailed faults, it has much more than entertainment value, as indeed has the whole film.

This is the rule rather than the exception in the modern cinema.

As life has evolved so have the arts. The history of painting, architecture, sculpture, music, folk dancing and so forth follows closely on the history of man. Thus are the arts related to that greatest of all arts, the art of good living, and the discovery of relationship between things hitherto apparently unrelated will be one of the deepest human satisfactions.

Chapter XII

PHYSICAL EDUCATION AND WORLD CITIZENSHIP

It has often been suggested that play and other forms of vigorous bodily exercise are possible outlets for the pugnacious instinct. Assuming that this fighting instinct exists, a good case can be made out for the substitution of play and exercise in place of actual combat. This theory proposes to let the mimic struggle which occurs in some forms of play provide an outlet for the pugnacious instinct.

In order to make as effective as possible the sublimation from actual fighting to the comparatively pale conflict of play, it would be necessary to make the play and games resemble actual fighting as near as possible without too great chances of dangerous physical results to the opposing teams or parties. In fact, the more closely the play conditions resemble actual fighting, the better for the successful sublimation of the fighting instinct.

The games should be rough : injuries — more or less severe — should be expected : rules should be loosely organized and not observed with undue strictness, and courtesy to the 'enemy' neither expected nor demanded. The 'sport' element would be subordinated. The games would demand little or no thinking but a great deal of furious effort, and smashing brute force would be called into action. It is true that the arguments for substituting play for fighting is not expressed in just so many words : but it logically involves such plans, and it is obvious that the proposal to sublimate the theoretical fighting instinct through games of the type just described necessitates the abandonment of many of the objectives of physical education and games which the educationists have long thought worthy

Social Studies and World Citizenship

of striving to attain. One can scarcely blame intelligent teachers for preferring the fighting instinct, if courtesy, sportsmanship and the play spirit are to be lost in an attempt to sidetrack the worst instinct.

Let us be objective and examine the problem in a scientific way : that is, let us judge by results. In other words, does the boy who shone at sports and games at school prove to be *therefore* a better citizen in later life ? The answer is definitely 'No'. In fact, it very often proves to be the reverse. Even at school, those who are good at games often tend to 'look down on' those who are duffers on the field. Yet the latter have often risen to most occasions in later life. An examination of the school and college careers of a representative collection of outstanding citizens (in the professions, politics, business or what you will) will reveal that only the minority were outstanding games players and attained their blues at sport. The absurd belief that training in actual sport at school and college gives good training for playing the game of life has been held too long. Even a man who is sympathetic to his fellow men is referred to as a 'sport'. To say the least of it, the whole conception is nonsense. Waterloo was not won on the playing-fields of Eton, but at Waterloo, where most of the men were ordinary citizens who had never had the chance to go to Eton or to indulge in organized sport and games in their school days.

But this argument does not denude physical education of its real value. If there were no fighting instinct, then there would be no need to find a substitute for it.

Physical education has two general aims : (1) The development and maintenance of bodily health and vigour. This aim is the direct one, and belongs exclusively to that of physical education. (2) To promote whatever social, moral and civic values are possible through the activities which physical education ordinarily involves. This aim is mainly indirect and incidental, and is common to all subjects taught in the school curriculum.

Physical Education and World Citizenship

Here we are concerned with the second aim. Whether we are to live in a state of international peace or in one of international conflict, we all ought to enjoy bodily health; but in the solution of the problems of education for world citizenship, the teaching of civic and moral values through physical education is of paramount importance. If teachers agree that fighting is a habit — an objectionable habit — it ought to be the constantly recognized aim of teachers of physical education in particular, and all teachers in general, to give that habit short shrift at the start and little chance to secure practice. This means that much thought must be given to the organization of games. Those games which encourage co-operation and give little opportunity for practice in fighting (real or simulated) should be chosen and encouraged in preference to those of the opposite type, at the same time not ignoring the primary aim of physical education. The games should be chosen with, first of all, consideration for their value in building up and maintaining physical well-being, and those which satisfy this criterion may then be further examined in the light of their social and moral values. Those games which encourage anti-social habits, such as fighting, should be rejected.

These suggestions do not advocate the elimination of competitive games. Every teacher knows that the game **without the competitive element** is usually unpopular. The point to be stressed is that competition does not necessarily involve fighting. When properly organized, games, selected and judiciously directed, can promote world citizenship by giving training in peaceful competition. They can do more. They offer abundant opportunity for practice in various aspects of co-operation. Team play is an obvious opportunity for practice in co-operative effort to attain a common goal. Play in most forms teaches many lessons which have a valuable application to world citizenship; for example, the necessity of the umpire or referee — an idea at the heart of all international arbitration. If two teams of boys

Social Studies and World Citizenship

were playing football without a referee their pleasure would be diminished very much. It is almost impossible to play a team game properly without some kind of recognized referee. In the presence of such a director of the game, bickering, scolding, bullying and sulking tend to disappear ; the movement of the game is more rapid and satisfying, and in every way the players derive more benefit from playing it. The teacher should not neglect the opportunity to show the boys in an informal and indirect manner where lies the advantage which they see proceeding from the presence of an unprejudiced arbitrator. Their own experience will teach them that by yielding decisions to an unprejudiced authority all the players of both teams must yield some of that independence which is theoretically theirs. They do so for the sake of peace and the common good. They should feel that each one of them is relinquishing his own independence up to a point, and in so doing is performing a service to the group.

The willingness to submit disputed questions to an impartial judge is then seen to be common to the playing-field and the council chamber, and such willingness to arbitrate, consciously taught in schools, will find a chance to express itself in the future actions of these budding citizens.

The existence of a power of arbitration implies the existence of a code of rules, and universal recognition of this code, the latter also implying a code of honour. Here lies the germ of international law.

But there are other ideals to be aimed at in physical education ; for example, generosity to opponents, unwillingness to quibble over trifles, belief in clean play, the sacrifice of the self to the common weal, trust in the fairmindedness of the other fellow (though this war is teaching us not to place such trust too implicitly, but to show willingness to do so), refusal to take unfair advantage. All these, and more besides, can be taught on the playground and on the playing-field. The teacher must keep a general

Physical Education and World Citizenship

view of the whole field, but also a special eye on, not only the backward players and offenders, but also on the specially good players. A boy in the forward line in football may be a very good shot; it may therefore come very natural to him to want all the shots to himself — it satisfies his inherent conceit — but here is a good opportunity to teach him the communal benefits of sometimes passing the ball. All these ideals must be presented as essential attitudes to be maintained if the game is to go on, and not as impractical abstractions or idealistic nonsense. The physical education of our schools is second to none in its opportunity to teach the habits of social living.

These ideals must be taught, for, in the presence of the pugnacious instinct of the average, they cannot teach themselves. Psychologists generally believe that only those ideals will transfer from one situation to another when those ideals are common to both. Although the extent of transfer of practical to moral training is a debatable point, it is safe to say that the way in which an ideal is presented has a great deal to do with the compass to which it will transfer. The ideals of life inherent in any subject ought to be taught as sincerely and thoroughly as opportunities for teaching the subject afford, and if physical training is to be considered an integral part of the school curriculum (as it now is) with specially trained teachers in most of the schools, then those teachers should not be reluctant to do what the teacher of every other subject is expected to do, that is, teach the principles of successful social life in connexion with the appropriate specific subject-matter. The physical training or games master is generally picked out for special admiration by his charges; his words are jealously stored away in the memory; his advice is listened to with eagerness; and consciously or unconsciously he exerts an influence over his pupils seldom given to any other teacher to wield. Thus the teacher of physical training should be one of the strongest links in the educational chain, and must be expected to bear

Social Studies and World Citizenship

his full share of the task of citizen-making.

Physical education also contributes to the first aim of world citizenship — sympathy, which comes from understanding. Knowledge of the games of the children of Spain, Japan, South America, India, China, etc., can be given, and it is quite possible that the pupils will want to try them. The history of our own games can also be used to advantage in strengthening bonds of interest. For example, the American game of baseball is derived from the English game of rounders, and the more international game of lacrosse comes from a more exacting game played by certain American Indian tribes. Theoretical lessons in physical education should take the place of actual play now and then, especially when the weather makes outdoor games impossible.

The Olympic Games, revived in Athens in 1896, and the Boy Scout Jamborees are splendid agents for international fellowship, and although there is no direct connexion between the Olympics and education, their indirect influence is certainly very great and can be productive of splendid results.

The physical training teacher can and should play a part second to none in training the character compatible with the ideals of world citizenship ; hence the special attention to a phase of our educational system which has been too long neglected.

Chapter XIII

WORLD CITIZENSHIP AND THE LANGUAGE PROBLEM

THE NEED FOR AN INTERNATIONAL AUXILIARY LANGUAGE

AMONG the important problems of an international character which must be dealt with in the interests of world citizenship is that of a means of expression in a language easily learnt and used by all the civilized peoples of the world. The case for an international auxiliary language rests on two main foundations: the humanitarian one of promoting international understanding and goodwill, thus leading to world citizenship, and the utilitarian one of economizing time, labour and money. Despite Hegel's dictum that history teaches only that history teaches nothing, it seems more than likely that when the present war is over we shall see a strengthening of democratic ties and tendencies and a revival of the international language problem, just as we did after the war of 1914-18.

The history of the movement for an international language is too long to justify more than a passing notice of a few of its salient features. The first recorded attempt to construct a world language was made some six hundred years ago by the Abbess Hildegarde of Rupertberg, near Bingen. She devised a system with an alphabet of thirty-two letters on lines which did not appear again until the latter part of the nineteenth century. Then followed Descartes (in 1629), who elaborated a series of conditions which any universal language must satisfy. He had in mind a philosophical language not linked to natural languages; and this was also the conception of Leibniz, who invented a system of classifying ideas into main groups and subdivisions, using

Social Studies and World Citizenship

numerals allied with nine consonants and five vowels as symbols, and thus in a measure anticipating the modern Dewey system of library classification. Leibniz also appears to have been the first to foresee the possibility of a synthetic language constructed from word roots in natural languages. In 1795, the third year of the French Revolution, Delormel presented to the National Convention a project based on the decimal system, which aimed at "uniting the peoples by the delicate bonds of brotherhood" through the medium of a common logical and regular language, because "national languages present at each step irregularities which make them difficult and demand a long time to learn".

Coming to more modern times, in the 1880's, J. M. Schleyer, a Roman Catholic priest, succeeded in constructing a new language, called Volapük, by building it up from the roots of words in existing languages, but after some progress the effort failed because the grammar was very involved, it was very difficult to identify the distorted monosyllabic roots, and the inventor refused to countenance any attempt at reform.

In 1921 the British Association published a careful and comprehensive report on the subject, prepared by a committee representing humanistic as well as scientific interests, and in collaboration with the chief associations concerned with classical and modern languages as well as by consultation with a number of learned societies.

The British Association Committee was appointed after the International Research Council, at a meeting in Brussels in 1919, had taken up the question of an international auxiliary language and recommended the formation of an international committee to enquire into the position and outlook of the subject. It was hoped that a central international organization would be formed, under the League of Nations, and be empowered to make the final selection of the international auxiliary language, if feasible, and to take measures to ensure for it the greatest possible degree

World Citizenship and the Language Problem

of stability. Chairmen were appointed to represent national committees for France, Italy, Japan and Belgium, and the chairman of the British Association Committee undertook to represent Great Britain on the Committee of the International Research Council.

The desirability of an international auxiliary language having been unanimously approved by the British Association Committee, attention was given to the advantages and disadvantages of the following three types : (1) a dead language — for example, Latin ; (2) a national language — for example, English ; (3) an invented or artificial language — for example, Esperanto and Ido.

The claims for the use of each of these languages as an international auxiliary language were justly and concisely stated by their own specialists in the report of the Committee. After careful consideration of this and other evidence from high authorities at home and abroad, the Committee found itself unable to pronounce judgment in favour of a particular auxiliary language for international use. The conclusions reached may be expressed as follows : (1) Latin is too difficult to serve as an international auxiliary language, and its advantages are outweighed by its disadvantages. (2) The great international languages of the past have all borne the marks of imperial prestige which have prevented them from being welcomed by alien races. The adoption of any modern national language by the common consent of the chief nations is therefore unlikely, as it would confer undue advantages and excite jealousy, however impartial the promoters of the language might be. (3) Invented languages constructed on scientific principles and adaptable to many diverse requirements are practical means of international communication. They are neutral and have advantages of simplicity not possessed by most national languages. What auxiliary language of this kind will meet with general approval remains to be decided by international agreement.

Social Studies and World Citizenship

In the interest of international communication and the free expression of ideas, it is to be hoped that academic as well as scientific and commercial organizations will assist in the movement towards an agreed auxiliary language. A Committee of the British Association on post-war university education has dealt with the subject recently in one of the sections of its report. It recommends that, apart altogether from the academic study of language and literature, every university should require its students to be able to make themselves understood, by speech and writing, in an international auxiliary language. This Committee has gone still further and suggested that Basic English, or something akin to it, may be considered. However, we suggest later on reasons against this. The Committee suggests that the Universities Bureau of the British Empire, in consultation with the American Universities Bureau and the Association of University Professors and Lecturers of Allied Countries in Great Britain, could take up the subject very appropriately and prepare a report on it.

ESPERANTO : AN INTERNATIONAL AUXILIARY LANGUAGE

We are in agreement with the views of the British Association Committee of 1921 ; but we would go still further and emphasize the suitability of Esperanto as an international auxiliary language, especially since it is already becoming known in many countries, though, we admit, not so well known as it ought to be, and certainly must be if it is to be adopted with effect.

The international language known as Esperanto was presented to the world nearly sixty years ago by the late Dr. L. L. Zamenhof of Warsaw. It has spread, and is spreading, far and wide. There is scarcely any important country where it has not gained a large number of adherents and friends.

Esperanto, which has lasted much longer and attained

World Citizenship and the Language Problem

far more success than its predecessors, is a simple and flexible language. It derives its vocabulary almost entirely from Western languages, and its grammar is very simple, its pronunciation is euphonious, and it lends itself easily to the introduction of new words. There may be certain defects in it, such as the arbitrary choice of roots from existing languages, which makes Esperanto easier to read than to speak; but experience has shown that it is perfectly practicable. People attending Esperanto congresses from all parts of the world and meeting for the first time converse fluently in it. Propaganda has now been conducted systematically and extensively for about fifty years, and on the whole has not been seriously prejudiced by the efforts of rival bodies like those professing Ido, Esperantido and Occidental. The number of people who speak Esperanto is estimated at between $1\frac{1}{2}$ and 2 millions, though there are no reliable statistical data on the subject. Yet, as we have already said, much more widespread interest is necessary.

Esperanto has a literature which is constantly growing and exceeds the requirements of the most voracious student. It is in daily use by fluent writers and speakers of many occupations, ranks and interests, and consequently cannot be dismissed as a mere theoretical project; therefore its claim to be a final solution to one of the pressing problems of modern times deserves careful consideration.

In 1919 the International Research Council recommended the appointment of an international committee to investigate the whole question of an international language, and this was followed by the report of the British Association Committee in 1921 which has already been mentioned. In 1920, the subject was discussed at the General Congress of the World Union of International Associations, and a resolution in favour of Esperanto was passed with only one dissentient. In 1922, a report was presented to the Third Assembly of the League of Nations which was in general agreement with the findings of the British Association Committee, except

Social Studies and World Citizenship

that it declared outright in favour of Esperanto. A Red Cross Conference held in 1921 also voted for Esperanto, and in November of that year the Conference of the International Labour Office recommended to the Administrative Council of the Office that it should increasingly use Esperanto as a practical means for facilitating international relations. Governmental recognition and help has been accorded by Spain, Portugal, Bulgaria, Czechoslovakia, Germany, Austria, Finland, Brazil, China and Japan. In addition, numerous municipal, commercial and academic authorities have passed resolutions in its favour, and the Roman Catholic Church has on more than one occasion shown a friendly attitude. Among scientific bodies that have interested themselves in this language is the Paris Academy of Sciences, which, in 1921, published a manifesto urging scientific workers to adopt it. This was signed by such well-known men of science as Berthelot, Lumière, Painlevé and the Prince of Monaco.

As an international language is essentially a democratic idea, it is not surprising that when the Nazis came into power in 1933 they discountenanced the use of Esperanto. In fact, in 1936, Himmler issued a police decree ordering the dissolution of all international language societies in the Reich, and similar action was taken later in Austria and Czechoslovakia. When war came in 1939, international contacts were inevitably broken, but the ardent advocates of Esperanto have continued their efforts, though little or nothing has been heard of other language projects. The Army Education Service includes Esperanto among the subjects for postal study courses, and for several years past the Royal Society of Arts has held examinations in the subject. It is, furthermore, taught in a number of schools, both primary and secondary, as a regular or optional subject.

It may be difficult for those who are not personally or directly concerned with international matters to understand the problem. Such people should remember that the

World Citizenship and the Language Problem

civilized nations have already adopted common signs and code languages for use in mathematics and science, music, marine flag-signalling and wireless messages. These and other codes have become everyday matters. No-one would suggest to-day that people of differing nationality should employ different languages for such purposes, and thus it is that musicians can play from scores produced by other nationals ; ships' officers can send messages of considerable length and complexity by means of flag and Morse signals ; all nations understand the same numerals, the same chemical, mathematical and other technical signs. But, when the users of these convenient inventions wish to communicate by word of mouth or in writing, they are often unable to do so unless they happen to understand the same language. Is it not time that this state of affairs was abolished, and international intercourse put on a basis of facility and fluency ? The modern world is, indeed, somewhat behind the Middle Ages, when a sort of conversational Latin provided a means of direct communication between educated people.

The continued progress of science and invention, the benefits of which extend — or are meant to extend — to the entire human race, embraces the importance of the question. Aeroplanes fly in a few hours over several frontiers and often land by accident or by design ; ships send out wireless signals which are received by vessels from the majority of the countries of the civilized world ; the news broadcast from a particular centre is received in foreign places thousands of miles away. An aviator of any nationality should surely be able to find in every town and at every landing station local inhabitants and officials with whom he could converse as readily as with his own countrymen. It should also be possible to broadcast information of more than national importance in a common medium for all the world at once, leaving it to each receiver to translate when necessary into his own language for the local public.

Are we not in great need of a common language which

Social Studies and World Citizenship

could be effectively acquired in all countries in addition to the mother tongue? The difficulties of international congresses would be abolished in one stroke; the scientific or technical specialist would be put into immediate touch with his fellows in different lands; the traveller, whether on business or on pleasure, would be liberated from the linguistic barriers which now confront him; and the ordinary individual would be enabled to feel, both in practice and in theory, that the nations of the world are interdependent parts of one great organic whole, despite their disputes and differences.

The need for an auxiliary language is often disputed "because English is already 'international'". A similar claim is made for French. The British Association Committee has given an answer to these claims. The League of Nations officially used both these languages, but it worked only by a troublesome and expensive system of expert interpreters. If either claim were true, the members of polyglot assemblies would adopt either English or French as the sole language for debates and documents. In actual fact the claims are so baseless that at most international conferences the participants are allowed to use any one of three, four, five or six 'official' languages and then cannot make themselves intelligible. A visitor from another planet would surely stand amazed at the world calling itself progressive, but still struggling in the tower of Babel and still not able to find a way out.

Many claims are made for English in particular, because many foreign hotel porters, railway officials, waiters and other public functionaries have a useful knowledge of our language; but these claims take us no further in the direction now in question, namely, the complete mutual intelligibility of civilized people in all walks of life.

Some people imagine that they are much more competent speakers of this or that foreign language than is actually the case, and do not realize that, though they may know a lan-

World Citizenship and the Language Problem

guage well enough to make practical use of it abroad, they are not and never can be on anything like equal linguistic terms with the actual inhabitant. What is really needed is a form of speech in which all can attain linguistic ability and equality and in which a few mistakes by the less expert are no bar to immediate clarity of meaning and to acceptability of utterance.

ESPERANTO AS AN EDUCATIVE DISCIPLINE

It has been found that the acquirement and use of Esperanto by adults, apart from the outside interests which it stimulates, are extremely educative. The necessity for clearly expressing one's actual meaning when using Esperanto leads to a more intelligent grasp of the real significance of the words and of the construction of language in general. The power of expressing fundamental ideas concisely and directly in a new medium gives a remarkable sense of freedom from linguistic tradition. An experienced teacher recently said : " It is amazing to note the many national words which have never been understood by pupils until the moment when they have found the Esperanto equivalent ". If this is the experience of adults, what of the educative effort of Esperanto on the active minds of children ? The necessity for clear thought and accuracy of expression form splendid mental training.

Instead of the haphazard and arbitrary grammar and syntax of the national languages, the child has a concise set of rules, word roots, prefixes and suffixes with which he can 'play' and make the language up, so to speak, for himself. This makes Esperanto a fascinating and interesting subject, even to pupils who find little but drudgery in studying other tongues, and as they find they can soon learn to speak as well as read and write the language, it becomes a living reality instead of the mere dry collection of words which so often appears to characterize other languages. In this way,

Social Studies and World Citizenship

the teaching of Esperanto inevitably increases the value of any school curriculum.

In acquiring Esperanto the boy or girl receives a mental and moral training which is probably not offered by any other single subject ; from this point of view alone, Esperanto claims the active interest of the educational world.

It is obvious that a common language is not of itself any guarantee of friendly relations, but for children and for adults alike the study of Esperanto engenders world-wide interests and induces an open-minded appreciation of all that is admirable beyond the national borders.

The realm of scouting and other international activities of the younger generation such as the youth hostel system, school journeys abroad and exchange visits between young people of different nationalities offer a useful field for Esperanto. Esperantists at the great international Scout jamborees associate with ease and freedom in a manner contrasting markedly with the restricted intercourse of the polyglot majority who would like to talk fluently but cannot do so.

The application of Esperanto to dramatic art has proved the remarkable qualities of the language. In 1905 at the first Universal Congress, Molière's *Le Mariage forcé* was played in Esperanto by actors who came from nine different countries and represented seven different national languages.

Esperanto is also very suitable for singing. The full, open vowels give it a general resemblance to Italian and many words are practically identical in the two languages.

The success of Esperanto has been ensured by the extreme facility with which it can be learned. There are no exceptions to any of the rules ; the pronunciation is simple and easy ; the spelling is phonetic ; all verbs are conjugated alike ; the number of root words to be learned is comparatively small, other words being derived from these as required by means of prefixes and suffixes. The fundamental grammar is reduceable to sixteen short rules. There is very little syntax and the sole requirements for

World Citizenship and the Language Problem

correct speech and writing are grammatical, phonetic and verbal accuracy, combined with common sense.

Esperanto is not, as Sir Richard Gregory calls it, an artificial language. Artificially arranged, perhaps, but not artificial, because the great majority of root words are taken from the chief European tongues or direct from Latin and Greek, so that they are no more artificial than the thousands of words which were introduced into English by literary and scientific men at the Renaissance or than those which are now brought in as occasion requires. This international origin of Esperanto is one strong justification of its claim to be the auxiliary language of the world, for where the chief civilized nations lead the way the others will follow, and in Esperanto these leading nations have the quintessence, as it were, of their own languages presented in a new and attractive form for common use.

ESPERANTO AS A MEANS OF WORLD COLLABORATION

As previously stated, the end of the present war may see a revival of interest in an international auxiliary language. If the outcome corresponds with our hopes, there will be a general resurgence of the democratic spirit as opposed to the totalitarian, a greater recognition of the advantages of interdependence and of the necessity for freer international trade and improved international communications.

On the other hand, there is a danger that some of the liberated nations may be over-imbued with the spirit of nationalism, that is, with patriotic bias, and will strive to maintain their independence, their institutions and their culture to a degree which might impair the spirit of mutual dependence (and especially if the proposal of federation does not fructify). But this impediment should not deter the adoption of a world auxiliary language if it be thoroughly understood that the language would in no case supplant an existing national language.

Social Studies and World Citizenship

A further impediment to realization would arise if any of the bigger nations were to insist on the general acceptance of its own existing national language. In the investigations made by the British Association Committee of 1919-21 it was found that, with the exception of certain small countries in north-west Europe, commercial interests were all in favour of having their own national language adopted. This obstacle would be quite likely to arise among Anglo-Saxon peoples, whose prestige and influence will be greatly enhanced by a successful war. The English language, with its obvious excellencies, is far too difficult for use as an international auxiliary language, and *the general adoption of an easier but debased form of it would in the end debase the national language itself.*

The problem, being essentially an international one, would best be handled by an international body (as suggested by the 1942 British Association Committee on Post-War University Education), such as a reformed League of Nations; but such a body would be effective only if it gained the full support of its constituent members, and therefore, apart from private enterprise, individual governments would have to take steps to stimulate public interest in the question and eventually to canvass public opinion. Though the final decision as to the desirability of an international auxiliary language and the language to be adopted would rest with the international authority, each national representative should be in a position to declare unequivocally in favour of his country's choice.

The problem, therefore, resembles nearly all other problems relating to human betterment in being fundamentally an educational one. It would primarily concern governmental education departments, and these would be guided by an impartial commission consisting of representatives of all the main national activities: industry and commerce, science and its applications, letters and linguistics, schools and universities and the great professions and learned societies.

World Citizenship and the Language Problem

Once the international auxiliary language had been chosen, the question of how and when it should be introduced would then arise, and also whether instruction in it should be made compulsory. If the language were really simple, like Esperanto, its introduction into primary and secondary schools should not lead to further congestion of the curricula. As a rule, the very young learn to speak a new language very readily, especially if they live in an atmosphere of it ; but they forget it very soon and often completely if they find they have no further use for it.

But we also have to consider the many who at present have not learned any auxiliary language, but have spent much time at school learning French or German with no hope whatever of being able to speak either of them fluently or even with the least understanding. There is much to be said, therefore, in such cases, in favour of the proposal made by the British Association Committee on Post-War University Education that the learning of an international auxiliary language would best be undertaken during the long vacations (and presumably, therefore, during evening classes in the case of non-university students). But no lasting progress or success would be attained unless adequate facilities were provided for using the language, whether in reading, correspondence or conversation, preferably with foreign people.

Esperantists are facing the world with the plain statement that a solution of the language problem has already been found in theory and in practice. In the Esperanto movement, which is essentially practical, there is no attempt to interfere with racial or national sentiment or with the private opinions or beliefs of any person whatsoever, and no one who desires to promote international co-operation in any branch of human effort or to encourage friendly relations between men of differing race or language need hesitate to use and to learn this efficient auxiliary tongue.

Esperanto therefore merits the careful attention of rulers, statesmen and educationists, of leaders of religion and social

Social Studies and World Citizenship

enterprise, and of men of science, commerce and industry, and of all those whose range of vision extends beyond the limits of language or country and who feel, or desire to feel, that they are citizens of the world.

In other words, the end of the war and the present achievements of Esperanto should together provide a unique opportunity for translating into effective practice a 600-year-old ideal.

Chapter XIV

RESPONSIBILITIES OF THE TEACHER

THE success of education for world citizenship depends on the daily work of the classroom teacher. His attitude counts for much. Educational reforms sometimes have their beginnings in the classroom and sometimes out of it ; but always must they be approved by the teacher and used in the classroom before they can take effect. Therefore, the civilization of the future must inevitably look to the teacher for much help in the effort to end war before war ends humanity. As the young airman wrote to his mother (see Chapter III), the present war may achieve at least one good purpose — that of rousing the ordinary citizen to his social responsibilities. He must not, as he has done in the past, leave everything to his leaders. It is quite possible that another war after the present world conflict might succeed in bringing the structure of civilization tumbling down into the chaos of barbarism. Therefore, the teacher of the citizens of the future is one of the most important agents for preventing this.

DIFFICULTIES OF THE TEACHER

(1) The teacher, as a teacher, has little influence over the conduct of adults.

(2) The *direct* influence of any teacher is confined to a few hours a day.

(3) The tradition of the classroom is a tradition of remoteness from the affairs of the world. This condition, however, is now being rectified, and the sooner the process is complete the better.

(4) The training of teachers as a rule neglects this phase of their work ; but here again there are hopeful signs that

Social Studies and World Citizenship

the training colleges and university departments are waking up to the importance of the problem.

THE TEACHER AS A CITIZEN

It might be the hope of every teacher to become a force for good in his community. This does not mean that he must be a demagogue or dictator, but that he should place his special knowledge, training and abilities fully at the service of the people. Teachers are citizens, and they have the right to extend their influence so far as they are able, provided that influence is for the good of mankind.

But in his mission the teacher must not be impatient or dogmatic. He must remember that there are many points of view, and a liberal consideration of them all does more good than ignoring or challenging those views which do not coincide with his own.

COMPETITIVE ENVIRONMENT

Children, as well as adults, are inevitably subject to propaganda directly opposed to training in the broad-minded, world-wide, tolerant ways of thinking. We cannot, even if we would, keep children at all times in a perfectly controlled environment. The recognition of the existence of such propaganda is a just step in opposing it. Training children in correct habits of thought is a second step. Pointing out the fallacies in specific items of jingoistic propaganda is a third step. Refusal to support false propaganda in private life and at the polls (therefore unknown to anyone but himself) is the fourth step. Building a citizenship which will not tolerate the distortion of the truth for nationalistic or personal ends is a fifth method. There are many others. There is no doubt that a teacher to be a real success has a Herculean task before him. But most of his work in the social studies can be done, not in any formal study

Responsibilities of the Teacher

of the subject, but in precept, example, criticism and discussion.

TRADITION OF EDUCATIONAL REMOTENESS

At one time the school did constitute a little world by itself. To-day we realize more and more that the school is a part of life and that it cannot perform the tasks we demand of it if the problems of everyday life are shut out by a screen of tradition. Life inside school should approximate to life outside it. The rights and duties of a citizen of the world, the disastrous effects of war and the blessings of peace are important. Modern issues are entirely in accord with the new philosophy of education as nourishment for life.

The teacher must be a social psychologist, and must therefore know himself, and, as Professor Pear has pointed out (see p. 115), know his charges. He must recognize also that many of his pupils live, outside school hours, in environment totally different from his own. Professor Pear has given us timely warning of this. Most social psychology, and views on education, have been produced in Great Britain by members of the middle class, and they have too often been unaware of this limiting factor. Examples of this attitude of mind have sometimes been thrown into relief during the war. For example, in discussing fuel saving, some people who had never known what it was not to be able to have a bath when they wanted one, suggested a nation-wide campaign urging people not to have more than two hot baths a week, in blind ignorance that there were numerous bathless houses.

Leaders of thought brought up in a particular environment are apt to think that certain subjects are important or trivial, popular or dull, in general, though a different culture group might hold quite different views. Neither a social psychologist nor a teacher must be 'tuned in' merely to those expressions of social life which the conventions of his social

Social Studies and World Citizenship

milieu regard as important. For example, the subjects of speaking and conversing are generally neglected. That such problems as standard English, the prejudices for and against certain kinds of dialect, are social, is unrealized. To delve into them would break a taboo all the stronger because in most people it is unconscious.

A PHILOSOPHY OF EDUCATION

Every teacher has, or should have, a philosophy of education which plays a very important part in his success or failure. It is therefore important that in the working philosophy of every teacher a place should be found for a concept of world citizenship and the relationship of this aim to the other aims of education. Like the health objective or any other aim, the world citizenship aim cannot be considered as an isolated unit. In fact, scarcely anything discussed in this book can be presented in formal lessons. The whole point of view must be before the teacher all the time, and it is for him to grasp every special opportunity as it arises.

All the objectives of education are closely inter-related. World citizenship, for example, depends directly upon national citizenship and ethical standards. It also depends indirectly upon all the other generally recognized aims of education, such as, worthy home membership, vocational efficiency, health and the worthy use of leisure.

Finally, the teacher should co-operate in every way with his colleagues to make education for world citizenship a successful process of education, and resolve to continue his centuries-old task of making each generation wiser, saner and more human and humane.

ESSAYS AND DEBATES

As we have already pointed out, education for world citizenship cannot be a separate subject or discipline in the

Responsibilities of the Teacher

school curriculum. Opportunities for discussing the main objectives of good citizenship are constantly arising, and where the lack of time or interruption of a set course of study precludes the immediate consideration of topical issues, such as the signing of the Atlantic Charter or the passing of a Parliamentary Bill of sociological interest, then the teacher can have recourse to the all-important essay or still more important discussion group or debate. The following are just a few examples of what might be considered :

Interdependence of Nations.

The Nobel Peace Prize and the Men who have won it.

Getting Rid of Prejudices.

The Best Ways of Honouring our Dead Soldiers.

The Future of the League of Nations.

How Animals and Plants co-operate for Mutual Aid.

What our Schools can do to promote Goodwill.

Advantages of a National Government.

Discussion of chosen Bible Passages such as 1 Thessalonians v, 12-23 ; 2 Corinthians xiii, 7-11 ; Psalm xxxiv, 8-14 ; Psalm lxxxv, 7-13 ; Peter iii, 8-13 ; Psalm cxxii.

International Implications of the Congress of World Faiths.

Playing the Game.

Essentials for the Establishment of a World Peace.

Sociological Advantages of Travel.

State Control of Health Services.

The Four Freedoms.

Biology in Everyday Life.

Fighting for What ?

Future of the Aeroplane in promoting International Goodwill.

Democracy versus Dictatorship.

Science and Society.

Social Studies and World Citizenship

“ Faith, Hope and Charity, these three ; but the Greatest of these is Charity.”

“ Patriotism is not enough.”

“ The State exists for the Individual, not the Individual for the State.”

Inspiration for good citizenship can, of course, be gleaned from other Bible selections, from dramatic works, writings and speeches of famous men and women, prose readings and poetry, etc. It is not advisable to give exhaustive suggestions here since so much depends on the individual teacher. But no teacher should have any difficulty in making a wise choice with which he feels himself competent to deal.

INDEX

- Abou Ben Adhem*, 52
 Adler, 93
 Admiralty, 39
 Adolescence, 92
Æsop, 48
After Blenheim, 48
 Agriculture, 64, 108
 Agriculture and Fisheries, Ministry of, 39
 Air Ministry, 39
 Amos, 78
 Andersen, Hans, 46
 Anthropology, 64, 67
 Archæology, 67
 Architecture, 117
 Arkwright, 42
 Arts in human society, 115
 Aryan theory, 67
 Association of Education for Citizenship, 29
 Atlantic Charter, 19
 Australia, 41

 Bacon, 46
 Ballet, 120
 Barrett, Sir James, 65
 Basutoland, 41
 Beatitudes, 83
 Bechuanaland, 41
 Beebe, Dr. W., 52
 Beethoven, 121, 122, 123, 125
 Bell, Gertrude, 52
 Bernal, Prof. J. D., 53
 Berthelot, 138
 Bible, 43, 75
 Biblical criticism, 85
 Bill of Rights, 38
 Biology, as a social science, 59;
 Social, 64; in practice, 64
 Bishop of Liverpool, 87
 Blanqui, 16
Blitz, Great Fire, 50
 Board of Education, 74
 Books, 43

 Booth, General, 42
 Boy Scout jamborees, 132
 Brahms, 121
 Brimble, L. J. F., 98
 Brinker, Hans, 52
 British Association, 4, 20, 134, 136;
 Committee on Post-War University Education, 9, 144; Committee on Social Sciences, 27
 British Commonwealth, Government of, 40
 Brittain, Vera, 50
 Browning, 50
 Buck, Pearl, 52
 Buck, Sir Percy, 123
 Buddhists, 87
 Bunyan, 46
 Burdett-Coutts, Baroness, 42
 Burma, 41

 Cabinet, 39
 Canada, 41
 Canterbury, Archbishop of, 82, 83, 85, 98
 Carlyle, Prebendary, 42
Casse-noisette, 125
 Cavell, Nurse, 10
 Central Council for Health Education, 98
 Central government, Present-day, 38
 Cervantes, 50
 Character formation, 69
 Charles I, 38
 Chaucer, 50
 Chivalry in warfare, 49
 Chopin, 121, 123
Choreartium, 121
 Christ, Jesus, 77, 80
 Christian Social School, 17
 Christianity, 1, 24, 32, 61, 75
 Church, 37, 106, 117, 118
 Churchill, Winston, 42, 71
 Cinema, 43, 124

Social Studies and World Citizenship

- Citizenship, World, 1 ; Objectives of, 4 ; Training for, 13
 Civic : duty, 31 ; interest, 30
 Civics, 35
 Civil Service, 39
 Clergy, 37
Cloister and the Hearth, 52
 Colonial Office, 39
 Colonies, 41
 Comenius, 103
 Commerce, 108
 Commons, House of, 37, 38
 Competitive environment, 148
Comus, 121
 Congress of World Faiths, 3
 Conrad, 52
 Co-operation, 10 ; Economic, 15 ; International, 2
Cornerstones, 52
Country House, 13
 Crafts, Arts and, 116
 Curie, Madame, 42

 Darwin, 42
 David, 78
 Debates, 150
 Defoe, 46
 Delormel, 134
 Democracy, 13, 33 ; Education for, 27 ; to-day and to-morrow, 23 ; World, 14
 Dependencies, 41
 Descartes, 133
Destiny, 50
 Dewey System, 134
 Diaghilev, 120
 Dickens, 42, 52
 Dictatorship, 75 ; Eradication of, 23
 Disney, Walt, 124
 Dvorák, 122
Doubt, 50
Dragon Seed, 7, 52
 Duncan, Isadore, 120

 Economics, 28
 Education ; Board of, 39 ; in citizenship, 31 ; for democracy, 27 ; History of, 2 ; in national and civic affairs, 2 ; Philosophy of, 150 ; in primitive groups, 1
 Egyptian civilization, 106
 Eire, 41
 Ellis, Havelock, 93
 Emotions, 75, 83
England's Hour, 50
 English, Basic, 136 ; language, 135
 Environment, Competitive, 148
 Esperantido, 137
 Esperanto, 135, 136 ; as an educative discipline, 141 ; for world collaboration, 143
 Essays, 150
 Ethnography, 111
 Ethnology, 64, 67, 111
 Evacuation, 70

 Family life, 71
Fantasia, 124
 Faraday, 42
 Farming, 66
 Fascism, 26 ; Social biology in, 69
Fighting for What?, 61
 Films, 4, 43, 124
 Finney, Prof. R. L., 76
 Fokine, Michel, 120
 Folk moot, 37
 Food, Ministry of, 40, 113
 Foreign Office, 39
 Franklin, 42
 Freedom, 71 ; Intellectual, 21
 French language, 140
 Freud, 93
 Fry, Elizabeth, 42
 Fuel, Ministry of, 40, 113

 Gallienne, Le, 50
 Galsworthy, 13, 42, 46, 50
 Games, 127
 Gardening, 66
 General Medical Council, 40
 Geography, 28, 103 ; Commercial, 112 ; and history, 108 ; Human, 199 ; Political, 109, 111 ; Regional, 109 ; and world citizenship, 108

Index

- Georgian England, 117
 Goethe, 46
 Government of the community, 30
 Governors-general, 41
 Greek culture, 106
Green Hill Far Away, 50
 Gregory, Sir Richard, 21, 87, 143
Gulliver's Travels, 46

 Hailey, Lord, 68
 Harris, E. T., 55
 Hart, Dr. J., 1
 Hart, Prof. J. K., 74
 Hawkins, 65
 Hawthorne, 46
 Health, 65, 91; Ministry of, 39;
 Organisation of the League of
 Nations, 7, 16; Public, 69
 Hearn, 52
 Hegel, 133
 Heidi, 52
 Henson, Dr. Hensley, 89
 Heroes, 77, 104
Herrenvolk, 67
 Hiawatha, 52
 High Commissioners, 41
 Hildegard, Abbess, 133
 Hindus, 87
 Hinsley, Cardinal, 71
 History, 28; and geography, 108;
 Military, 104; Social, 104;
 World, 105; and world citizen-
 ship, 103
 Hitler, 6; Youth, 71
 Hobbies, 72
 Holmes, Wendell, 85
 Home Office, 39
 Homosexuality, 97
 Hosea, 80
 Housing, 69
 Howard, John, 42
 Hugo, Victor, 117
 Humility, 36
 Hundred, 37; moot, 37
 Hunt, Leigh, 52
 Huxley, Right Hon. T. H., 59,
 85
 Hygiene, 59

 Ido, 135, 137
Illusion of War, 50
 Imagination, 11
Incident of the French Camp, 50
 India, 41
 Indian Office, 39
 Industrial Revolution, 117
 Information, Ministry of, 40
 Inhibitions, 97
 International Bureau of Educa-
 tion, 4
 International Chamber of Com-
 merce, 5
 International Council of Scientific
 Unions, 7
 International Labour: Conference,
 5; Office, 138; Organisation,
 14, 16
 International Office of Public
 Health, 7
 International Postal Union, 4
 International Research Council,
 134
 Intolerance, Evils of, 52
 Isaiah, 80
 Isolationism, 113
Ivanhoe, 52

 Jacks, M. L., 65
 James, William, 89
 Jews, 87
 John, King, 37
 Johnson, Prof., 103
 Jones, G. Kirkham, 123

 Kettler, Bishop, 17
 King, The, 38, 41
 Komensky, 103
Kulturgeschichte, 103

 Labour, Ministry of, 39
 Lambert, Constant, 121
 Lambourn, G., 31
 Language, International Auxiliary,
 133
 Latin, 135
 Law, International, 106
 Lawrence of Arabia, 52

Social Studies and World Citizenship

- League of Nations, 4, 8, 14, 134, 137, 140
- Legislation, International, 15
- Le Grand, Daniel, 16
- Leibniz, 133
- Leisure, Utilization of, 72
- Le Mariage forcé*, 142
- Lenin, 42, 109
- Les Sylphides*, 121
- Lincei, Academy, 6
- Lincoln, Abraham, 36
- Lind, Dr. J., 65
- Linklater, 52
- Lister, Lord, 42
- Literature, and character training, 45; as education for world citizenship, 42, 46; Values of, 45
- Livingstone, 42, 78
- Local Government, Present-day, 38
- Local Government Board, 39
- Lords, House of, 37, 38
- Loti, 46
- Love, 84
- Loyalty, 35
- Lumière, 138

- MacIver, Prof., 9
- MacKaye, P., 50
- Maeterlinck, 46
- Magna Carta, 37
- Malay States, 41
- Malory, 49
- Man, Psychological and hormonal abnormalities in, 68
- Mandated territories, 41
- Mankind, history of, 67
- Masaryk, 42
- Massine, 120
- Matthew, 81
- Medicine, 64
- Mendelowitz, Prof. D. M., 124
- Menstruation, 97
- Mesopotamian civilization, 106
- Middle Ages, 106, 117, 139
- Miniver, Mrs.*, 124
- Mohammedans, 87
- Molière, 142

- Monaco, Prince of, 138
- Money, 60
- Montesquieu, 14
- Moral values, 69
- Morte d'Arthur*, 49
- Mowgli, 52
- Music, 116, 121
- Musical appreciation, 122
- Mussolini, 23

- National Council for Social Service, 40
- Nature*, 6, 50, 65, 124
- Nazism, 24, 26, 47, 67, 71
- Newfoundland, 41
- Newspapers, 4, 44
- Newton, 42
- New World Symphony*, 122
- New Zealand, 41
- Nicodemus, 81
- Nigeria, 41
- Night emissions, 97
- Nightingale, Florence, 42, 78
- Nijinski, 120
- Nils, 52
- Norman times, 37
- Nunn, Sir Percy, 76
- Nutrition, 66
- Nutritional standards, 69
- Nyasaland, 41

- Obscene literature, 101
- Occidental, 137
- Offenbach, 122
- Olympic Games, 132
- Orr, Sir John, 60, 66, 68, 81
- Owen, Robert, 16

- Painlevé, 138
- Palestine, 41
- Paris Academy of Sciences, 6
- Parsees, 87
- Parson, Sir Charles, 42
- Pasteur, 42
- Pastoral Symphony* (Beethoven), 125
- Patriotism, 10, 103
- Pavlov, 42

Index

- Peace, World, 1
 Pear, Prof. T. H., 115, 149
 Personal conduct, 69
 Petition of Right, 38
 Petrograd, 109
 Philadelphia Philharmonic
 Orchestra, 125
 Philosophy, Ethical basis of, 69
 Physical education, 127
Pilgrim's Progress, 46
 Plantagenet times, 37
 Plato, 46
 Playhouse, 118
 Political: interest, 30; philo-
 sophy, 103
 Pontifical Academy of Sciences, 6
 Population movements, 69
 Post Office, 39
 Press, 4
 Pride, National, 103
 Privy Council, 39
 Production, Ministry of, 40
 Protectorates, 41
 Psychological problems, 9
 Psychology, 89, 115; Sex, 93
 Puberty, 91, 97
 Public responsibilities, 32
 Purcell, 121

 Race, 69
 Radio, 4, 43
 Reade, 52
 Red Cross Organization, 4
 Religion, Comparative, 85
 Religions, World, 1
 Religious instruction, 74; in the
 United States, 88
 Remarque, 50
 Remoteness, Educational, 149
 Renaissance, 117
 Reproduction, Human, 66, 91
Republic, 46
Resurrection, 52
 Revolution, Industrial, 106
Rheims, 50
Rhymes of the Red Cross Man, 50
 Ritchie, Prof. A. D., 35
 Roman Empire, 117

Romeo and Juliet, 48
 Roosevelt, 42
 Ross, Sir Ronald, 42
 Royal Society, 4, 6, 40
 Royal Society for the Prevention
 of Cruelty to Children, 40
 Ruskin, 43
 Russia, Imperialist, 47

 Samaritan, Good, 52
 Saxon times, 37
 Schiller, 46
 Schleyer, J. M., 134
 Schweitzer, 78
 Science, 28; Commonwealth of,
 20; Cultural, 55, 72; Fellow-
 ship of, 22; Masters' Associa-
 tion, 61; Modern, 54; in the
 post-war world, 60; Practical,
 63; Social control of, 53; as a
 social discipline, 69; and the
 social studies, 53; Utilitarian,
 55
 Scientific Principles, Declaration
 of, 22
 Scott, Sir Walter, 42, 52
 Selborne, Earl of, 90
 Sentiment, 76
 Service, 50
 Sex, 67; delinquency, 94, 101;
 emotional complexes, 68; Ignor-
 ance of, 68, 94; taboos, 68
 Sexes, Relations between the, 100
 Shaftesbury, Earl of, 42
 Shakespeare, 46
 Shaw, 46
 Simon, 81
 Smith, Adam, 86
 Smuts, 42
 Social: concepts, Acquisition of,
 12; effort, Individual, 41; *Func-
 tion of Science*, 53; studies, 27
Socrates asks Why, 52
 Somaliland, 41
 South Africa, 41
 Southey, Robert, 48
 St. Francis, 78
 St. Paul, 84

Social Studies and World Citizenship

- St. Petersburg, 109
Stalin, 42
Star Chamber, 37
Steed, Wickham, 112
Steffansen, 52
Stevenson, R. L., 42
Stokowski, 125
Strain, Prof., F. B., 95
Strauss, 122
Stravinsky, 125
Suggestions on Health Education, 59
Supply, Ministry of, 40, 113
Sympathy, 10, 108
- Tagore, 46
Tale of Two Cities, 52
Tansley, Prof. A. G., 73
Tchekov, 42, 46
Teacher, as a citizen, 148; Difficulties of, 147; Responsibilities of, 147
Team Spirit, 79
That Bad Man, 112
Theatre, 43, 124
Thomas, Albert, 17
Tokyo, Imperial Academy, 6
Tolerance, 36
Tolstoy, 46, 52
Trade, Board of, 39; Unions, 40
Tradition, 2
Transport, Ministry of, 40
Travel Service, 4
Treasury, 39
Tschaikovsky, 125
Twain, 46, 50, 52
- Uganda, 41
U.S. National Academy of Sciences, 6
U.S.S.R. Academy of Sciences, 6
- Versailles, Treaty of, 17
Vitamins, 65
Vocational training, 108
Volapük, 134
Völkischer Beobachter, 51
Voltaire, 46
- Wagner, 122
War, versus arbitration, 48; in literature, 47; Total, 49; True picture of, 49
War Office, 39
Washington, George, 29
Wells, H. G., 21, 46
Wesley, 42
West, Rebecca, 52
Western Front, All Quiet on the, 50
Whitman, 46, 107
William and Mary, 38
Winant, J. G., 68
World Conference of New Education, 4
World Federation of Educational Associations, 4
World Union of International Associations, 137
- Younghusband, Sir Francis, 3, 52
Zamenhof, Dr. L. L., 136

